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Jesuit Educational Quarterly

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JUNE, 1964

THE 1964 JEA ANNUAL MEETING

INTERNATIONAL CONFERENCE OF
APOSTOLATE OF SECONDARY SCHOOLS

NEWS FROM THE FIELD

Vol. XXVII, No. 1

(FOR PRIVATE CIRCULATION)

354827

Our Contributors

FATHER JAMES F. MULDOWNEY, S.J. (Maryland Province) the Dean of the youngest of the American Jesuit colleges gave the keynote address of the 1964 JEA Annual Meeting which was held at Georgetown University, the most venerable of our colleges. As many of our readers know, shortly after this address, on April 8, 1964 to be exact, Father Muldowney suffered a fatal heart attack while in attendance at an educational meeting in Chicago.

FATHER ROMAN A. BERNERT, S.J. (Wisconsin Province) is Professor of Secondary Education at Marquette University. Father Bernert brought to his position and to his paper the experience of having been the Principal of three of the Wisconsin Province high schools.

DR. THEODORE A. DISTLER is the President of the American Association of Colleges. Dr. Distler, a distinguished educator and an understanding colleague held his audience captive with an excellent address. The Editor regrets that we cannot include the many delightful asides that Dr. Distler added to his prepared address.

MR. JOSEPH J. FEENEY, S.J. (Maryland Province) is a Second Year Theologian and MR. LEO J. O'DONOVAN, S.J. (Maryland Province) a First Year Theologian at Woodstock College, Maryland.

The Report on the Roman Meeting is the official Report sent from the Roman Curia. This is the first meeting of this kind that has been held.

Jesuit Educational Quarterly

June, 1964

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THE JESUIT EDUCATIONAL QUARTERLY, published in June, October, January, and March by the Jesuit Educational Association, represents the Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands.

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ADDRESS COMMUNICATIONS TO THE EDITOR

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JESUIT EDUCATIONAL QUARTERLY

Impact of Curriculum Developments on Articulation between Educational Levels from the Viewpoint of Higher Education*

JAMES F. MULDOWNNEY, S.J.†

This evening's papers, as I understand them, are to provide some ideas for tomorrow's discussions. To attempt a comprehensive survey of the literature on curriculum would be foolhardy. Some matters of relevance should be indicated as they appear in the literature.

The rapidity with which social changes take place and with which proposals are made is breathtaking. The field of higher education shares in this frenetic speed of change. The proposal of changes in higher education are both breathtaking and often enough bewildering. Some of the pressures bringing about these changes might be better seen in the conceptual framework of a PUSH AND A PULL. The PULL of professional education and graduate education and the PUSH of the upgraded levels of secondary education are the chief forces at work. There is an unevenness in these pressures. The Pulls and the Pushes are in many instances spasmodic and inconsistent. The poor victim being pushed and pulled is the undergraduate curriculum. Its present condition resembles the disjointed puppet in the hands of experienced performers.

The crisis of identity for the undergraduate college cannot be labeled BEFORE-SPUTNIK and AFTER-SPUTNIK. This is an oversimplified diagnosis. The crisis of identity has been with us for a long time. The crisis is perhaps reaching the moment of decision in which a new identity will emerge. This should be a strengthening process.

Changes in our society have forced upon us new goals in education. Once this is admitted, we go to the heart of our problem—the college curriculum. Three areas of curriculum conflict suggested by W. H. Cowley still merit the concern of educators.¹ There is the conflict between general and special education; between the sciences and the humanities; between research and teaching.

* An address delivered at the 1964 JEA Annual Meeting, Georgetown University, March 29, 1964.

† Readers of this article are asked to remember the repose of Father Muldowney's soul in their prayers. Father Muldowney died suddenly on April 8, 1964. R.I.P.

¹ Cowley, W. H. "Three Curricular Conflicts," *Liberal Education*, v. XLVI, p. 470, Dec., 1960.

An important issue is whether general education has any proper place in higher educational institutions. Should it not be pushed back into secondary schools as in Europe? Should it be assigned to the Junior College? Perhaps the multiplication of Junior Colleges and two-year Community Colleges is an attempt to resolve this conflict.

Secondary schools have been nibbling away at much of the content of general education of the four year colleges. This nibbling has been so effective that each year finds more and more freshmen in college being given advanced placement. A not uncommon question asked by the applicant for college is, "Do you have advanced placement?" This question will become more and more frequent.

The PUSH of the secondary schools creates serious problems for freshmen who do not gain advanced placement. Lack of a challenge in history, mathematics and language does not allow many freshmen to experience that disjuncture between college and high school which he expected.

Article after article is making a plea for a greater emphasis on non-western cultures. The world scene is demanding this. In many Catholic colleges the most popular theology course is that of Comparative Religions or non-Christian religions. Maybe the reason for this is the absence of the sameness found in the college curriculum and in the curriculum of the high schools. This PUSH is on from the secondary schools. Compare the freshman curriculums in the natural sciences of the 1950's and these curriculums of today. The difference is vast. This upgrading of the college curriculum has not been uniform. The natural sciences seem much more aware of the pressures from below.

Humanities versus the sciences is another curricular conflict. The growth of the parallel curriculums of the Arts and Sciences has made this conflict quite obvious. This conflict has been with us for a long time. It gained greater notoriety with the advent of our dash to the moon. In colonial days there was little conflict, for education was literary. Today the conflict is real and is growing. How much of the well financed scientific programs of the big universities can the undergraduate college imitate with any degree of realism?

The third conflict, of teaching vs. research, has been accentuated because of the growth of what C. P. Snow has called the world of two cultures. The relationship between teaching and research has been somewhat misunderstood. This conflict is being partially resolved by the siphoning away from education of some of the best

brainpower we have. Government and industry have a few qualms of conscience in outbidding colleges for what they have clearly conceived as a most important task for society. A serious question educational administrators might ask themselves is "how much research is encouraged, no matter how small it might be?" It is also short-sighted of educational administrators to imagine that the natural sciences are the only possible areas of research.

Two books have been published this week, within days of each other. Each of them suggests the problem with which American education is grappling. Zacharias and White analyze *THE REQUIREMENT FOR MAJOR CURRICULUM REVISION*.² Three of their major steps have application to the revision of any curriculum, at any level of education. First, there must be a reduction of the project to manageable size, second, production of the materials needed and third, the preparation of the teachers. These must be the basic considerations of any curriculum revision.

The other book is Goodwin Watson's *UTOPIA AND REBELLION: THE NEW COLLEGE EXPERIMENT*.³ He reviews the curriculum experiment at Columbia which lasted from 1932-1939. He alludes to other experiments which have now expired. They had been admired but never really imitated. In the quest for curriculum revision it would seem that we can learn much from the past. The one striking difference between the past and the present is that Mark Hopkin's log is getting very small. It is becoming crowded by the more mature and more competent. Higher education is no longer for the privileged few.

The effectiveness of any curriculum is dependent upon the competence of the professors who are giving it life. It is idle discussion to imagine a neat, compact, enriching curriculum without qualified professors to work it out. In many of his writings, Earl McGrath plays a variation on the same theme. In his Journal article "*The College Curriculum: An Academic Wasteland*,"⁴ he makes a reasoned appeal to cut out some of overgrowth from the curriculum. He contends that there are too many courses, which have produced a poorer rather than a better education for students. If these expensive and excessive curricular offerings are not trimmed present finan-

² Zacharias, Jerrold and White, Stephen: "The Requirements for Major Curriculum Revision," *School and Society* v. 92, p. 66, Feb. 22, 1964.

³ Watson, Goodwin: "Utopia and Rebellion: The New College Experiment," *School and Society*, v. 92, p. 72, Feb. 22, 1964.

⁴ McGrath, Earl J.: "The College Curriculum—An Academic Wasteland," *Liberal Education*, v. XLIX, p. 235-250, May, 1963.

cial troubles will get worse, and McGrath feels the end result will be the conversion of independent colleges into publicly supported institutions. If not this, such institutions will become quite mediocre.

This plea for curricular economy would seem to find some degree of confirmation from graduate schools. Although a college education has been terminal for a majority of students, the trend to further education is growing and is unmistakable in the direction it is taking. In Bernard Berelson's national study, *GRADUATE EDUCATION IN THE UNITED STATES*⁵ the preparation of undergraduate education is given serious scrutiny. The highest degree of satisfaction expressed by Graduate Deans and Faculty was the preparation in major subject fields. The least satisfaction was in foreign language preparation. When Graduate Deans and Faculty were asked, "What undergraduate preparation would you prefer?", about half replied, "Broad General Education."

The recent popularity of advanced standing in undergraduate colleges prompts the same question about graduate schools. The granting of advanced standing in graduate schools is quite limited. Better articulation may have to take place on the graduate school's terms. On a small scale there have been attempts at this advanced standing. Yale will offer a two degree course, the Bachelor's and the Master's in a four year period. John Miller, Dean of the Graduate School, explains his program, "The program is likely to be most effective in mathematics and the sciences where the course of study is clearly cumulative." He added that the program might be inappropriate, "where successful graduate education requires maturity which may come, if at all, only with time and experience."⁶

In the examination of the PULL from professional schools, an analysis of the admission requirements for Medical Schools points up areas of weakness in undergraduate education. In 1963-64, the response from 89 medical schools claimed that Mathematics and Communication Skills were weak areas in the undergraduate preparation for medical schools.⁷ This sentiment was expressed by over fifty of the schools. Many of the recommendations for strengthening undergraduate education of future physicians are in the humanities and in the social and behavioral sciences.

As in all societies America also has its cultural hero. For many years he was the industrial tycoon, the affluent business man. As

⁵ Berelson, Bernard: *Graduate Education in the United States*, McGraw Hill, N.Y., 1960.

⁶ New York Times, Jan. 16, 1964.

⁷ American Medical Schools, Assn. of: *Admissions Requirements of American Medical Colleges*, 1963-64.

long as the pivotal institution in our society is economic, the successful business man will continue to receive the kudos of members of society. Since World War II a new thrust toward the professionalization of the business man has been witnessed. Within the schools of Business Administration a serious re-examination of their function and purpose has been going on for sometime. So important an area of examination was the education of future men of the market-place that the Ford and Carnegie Foundations sponsored investigations of the problem. Gordon and Howell's *HIGHER EDUCATION FOR BUSINESS* and Pierson's *EDUCATION OF AMERICAN BUSINESS MEN* occupy a significant position in their field.⁸ Both studies placed a new emphasis on the liberal arts in business education. In the great debate partisans for Business Education on a graduate level would place an even stronger emphasis on the liberal arts as a preparation.

Opulente and Clark in a brief article in the *Educational Record* would persuade us not to pity the poor liberal arts.⁹ In a survey of Colleges of Business Administration they found that over ninety percent required that more than half of the study program be devoted to non-professional courses. There was a striking acceptance of the liberal arts and sciences by business educators. For too long a time many of the poorest students were consigned to the limbo of the institution, the School or Department of Business Administration. This was excused by the rationalization that there was no need of fine minds in the exercise of skills in business. I dare say that some of the better graduate schools of Business Administration are more stringent in their admission policies than many Graduate Schools of Arts and Sciences.

In the wake of the new PUSH from secondary schools the brighter students in college are being provided a new challenge. This challenge is examined and evaluated in Robert Bonthius and others' study of twenty college programs in the *INDEPENDENT STUDY PROGRAM IN THE UNITED STATES*.¹⁰

Both professors and students spontaneously named twice as many values as drawbacks. The most mentioned value was the development of the ability to work creatively on one's own. The opportunity

⁸ Gordon, Robert A. and Howell, James E.: *Higher Education for Business*, Columbia University Press, N.Y., 1959.

Pierson, Frank Cook: *Education of American Businessmen*, McGraw Hill, N.Y., 1959.

⁹ Opulente, Blaise and Clark, John: "Don't Pity the Liberal Arts," *The Educational Record*, v. 44, p. 237, July, 1963.

¹⁰ Bonthius, Davis and Drushal: *The Independent Study Program in the United States*, ch. 6, p. 211, Columbia Univ. Press, N.Y., 1957.

to probe an area of special interest together with learning research techniques were considered the chief merits of the program.

Drawbacks of the program were lack of sufficient guidance, the feeling that the programs were not as demanding as course work. It was the considered opinion of the professors and students in these programs that some students, despite their high abilities, cannot profit from independent study.

The honors program and independent study programs are geared to a very small fraction of the student body. These indeed make the select students stretch. But what of the less gifted? They, too, are entitled to some opportunity to develop their intellectual curiosity. No program geared to intellectual development will reach 100% perfection. Nonetheless, there are possibilities which will create for a large number of students an atmosphere of intellectual stimulation. Students constantly complain of examinations, quizzes, and term papers. They yearn for relief from these pressures. This, I feel, can be done in such a way that even the less gifted can have the intellectual stimulation they seek. A successful program has been an entire week free from the harried pressure of class and exams. During these days new and strange voices are brought to Campus to engage in dialogue with the students in seminars and lectures. These professors from alien campuses become the catalysts needed for the development of a new curiosity. There is always a more ready acceptance of the man from another grove of Academe when there are neither quizzes nor examinations. The results of such a program have been successful. It is an attempt to spread the concept of independent study among those who would not be capable of a formal and year long program.

It would seem that the greatest extravagance in almost every type of institution from the smallest to the largest lies in the curriculum. Lewis Mayhew in exploring "*Curriculum Reform and Faculty Well-Being*" answers some of the critics who would seem to foster a super-market curriculum.¹¹ His contention is that the German conception of the research oriented university has contributed to the overloaded curriculum. The medium undergraduate college sends from 10 to 15% of its students to graduate school; however, the range is from about 5% to well over 40%. Among all graduate students approximately one third were working in fields dissimilar from those of their undergraduate majors.

¹¹ Mayhew, Lewis B.: "Curricular Reform and Faculty Well-Being," *The Educational Record*, v. 22, p. 53-61, Jan., 1963.

The claim that many different courses are needed to attract students hardly is supported by the research evidence of why students elect colleges. Students select colleges because of economic reasons, over-all prestige of a college, geography or because friends were attending.

Every educator in his own little dream world imagines his ideal college. More often than not it is staffed by Nobel Prize winners and peopled with all A students. It is a luxury that should be afforded every administrator. It can often be the only flight from the realities of his own institution that is available. There is a tendency to see everything in revolution, when really things are merely evolving.

Oliver Caldwell viewing "*The Liberal Arts in a Revolutionary World*" suggests a 54 semester hour plan which provides for equal hour distribution among humanities and the social and natural sciences with 18 hours accountable to the major.¹² He would have a broadening of the language and area studies with a minor in a non-western culture. Perhaps a requirement of attending a junior college previous to a 4 year polycultural liberal arts college is the answer.

Father Michael Walsh, S.J., in speaking of the decade ahead and the College Curriculum insists that American education must cut out the frills.¹³ A continual development of a conceptual approach to the teaching of various subjects instead of a substantive approach will aid. For example, courses in mathematics will try to teach students to understand the problem and principles involved—concepts not facts. Jerome Bruner stresses the importance of concepts rather than elementary facts in his discussion of "*Process of Education*."¹⁴

The explosion of knowledge which has taken place in the last two decades can hardly be compressed into 128 semester hours. Because there are so many vested interests, departments influenced by outside agencies will try to have extra hours in their discipline. It seems the time is appropriate for people in education to determine what curricular needs best answer the institutional goals. As long as colleges allow outside agencies to look on them as a filling station, there will continue to be an imbalance in the curriculum in favor of those who make the most noises. Alteration and modifica-

¹² Caldwell, Oliver J.: "The Liberal Arts in a Revolutionary World," *Higher Education*, v. XIX, p. 3, Jan., 1963.

¹³ Walsh, S.J., The Very Rev. Michael P.: "College Curriculum: The Decade Ahead," *School and Society*, v. 89, p. 317, Oct., 1961.

¹⁴ Bruner, Jerome: *Process of Education*, Harvard University Press, Mass., 1960.

tion of a curriculum must be guided by personnel available. It may be strengthening the economics curriculum to add economic geography. But who is competent on the staff to teach it? There is a simple fact of life that anyone concerned with curriculum development must face. The budget of an institution is nothing less than the possible educational program expressed in dollars and cents. It is all very well for the academician to resent the financial limitations, but the quality of higher education is inexorably dependent upon financial resources.

Jesuit Higher Education should above all else be outstanding in theology and philosophy. Yet often the most sensitive areas in any revision of the curriculum are found in these two disciplines. Any proposal of a modification or an alteration is looked upon as a sacrilegious attack upon Jesuit education itself. No one need be a member of George Gallup's pollsters to know that these two areas are not always held in the highest repute. Perhaps there has been an overdose of requirements spooned out by untrained professors. In theory theology should condition the curriculum; in practice in many theology departments, few teachers or students take it seriously.

With the remarkable popularity and apparently real substance of the new religion curriculum in high school growing, college professors of theology will be hard pressed to hold the interest of college students. It may not be far from the target to suggest that norms and ideas for the development of the theology and philosophy curriculum will have to come from within our own system of education. There will be a few guidelines from outside. Other disciplines profit from the experience of secular institutions. In the development of these two curriculums it might be of enormous value to listen to some of our lay professors.

I suppose everyone tries to find a set of standards against which he would like to judge his own institution. In all likelihood we would be tempted to argue with the very standards themselves. Be that as it may, a worthwhile publication of the U.S. Office of Education has recently appeared. It is the twelfth number of *New Dimensions in Higher Education*, *WHAT STANDARDS DO WE RAISE?*¹⁵

Several of the standards proposed address themselves to the topic under consideration, the curriculum in Higher Education.

Standard #1—Quality may be indicated by a College's disposition

¹⁵ U.S. Dept. of Health, Ed. and Wel.: "What Standards Do We Raise?" *New Dimensions in Higher Education*, U.S. Gov., 1963.

to make a distinction between the acquisition and the examination of information.

Standard #3—Quality may be indicated in Colleges that provide the least remedial courses.

Standard #4—Quality may be indicated in Colleges whose students do extensive reading on their own initiative.

Standard #6—Quality may be indicated in Colleges that are most successful in involving their students in independent studies.

Standard #7—Quality may be indicated in Colleges which in conjunction with independent study, offer common or core curriculum, as basis for common understandings.

Standard #8—Quality may be indicated in colleges whose introductory courses are sufficiently above high school courses in method and content to challenge students.

Standard #14—Quality may be indicated in colleges that are experimental.

Standard #17—Quality may be indicated in colleges whose graduates go into teaching in large numbers.

Standard #19—Quality may be indicated in colleges where opportunities for study abroad are carefully planned and implemented.

Within Jesuit education there is a great dialogue taking place. It is the kind of rational discussion which can only result in a strengthening of Jesuit education. Its spokesmen are varied. In each case there is something of an echo of *apologia pro collegio meo*. This is certainly natural enough. At the same time in our efforts to propose our given position we can be selective in the data we present. Often too, the issues become black and white. This surely is a certain sign that the last word has not been heard.

In the great introspection we go through in examining Jesuit education we can be so far away that we see only the forest and hardly notice a tree. It is, consequently, refreshing to read about a new college about to begin. It is described in a brochure, *EISENHOWER COLLEGE: AN ADVENTURE IN COLLEGE EDUCATION*, by Earl J. McGrath.¹⁶ It will be a privately supported college whose originators possessed "a clear goal, an irrepressible optimism and most important of all, an unshakeable belief in an idea." It will have limited curriculum. Required of all students will be World

¹⁶ McGrath, Earl: *Eisenhower College: An Adventure in College Education*, Com. for the Promotion of a New Liberal Arts College, Inc., Seneca Falls, N.Y., Nov. 1963.

Literature, Science in the Modern World, the Contemporary World Community and the World of Art and Music. It is hoped that its graduates will have considerable understanding of one field of learning. It is also hoped that they will have a broad enough education not to mistake Schiller and Goethe for a trapeze team.

The ideas we have presented I hope will provide for fruitful deliberation tomorrow. As Jesuits dedicated to the apostolate of education we can seek a model for our discussions. Hans Rosenhaupt has described this model for us in his convocation address at St. Louis University.¹⁷ He said, "It is instructive to compare the modern intellectual's hybris to the deep modesty of St. Ignatius, who at first couldn't think of himself as the titular head of his order . . . Because he never lost touch with the world around him, St. Ignatius was a humble man."

¹⁷ Rosenhaupt, Hans: "The Arrogant Intellectual," *The Journal of General Education*, v. XV, p. 292, Jan., 1964.

LANGUAGE STUDIES: Interested in learning a new language? The Jesuit Fathers staffing the Mission Tchad in Southern Africa have recently published vocabularies and grammar texts in *Sara* French, *Ngambay* French, and *Mbay* French. Father Francois Peltier, S.J. of the mission staff says the texts are available to language schools or interested individuals. The address is: Mission Tchad, 4 Montes de Fourviere, Lyons (5), France. The Fathers of this mission have been pioneers in the language development of this area.

The Impact of Secondary School Curriculum Developments on Articulation with College Programs*

R. A. BERNERT, S.J.

Two letters from Father Rooney's office at the turn of the New Year, when placed in juxtaposition to the general theme of this meeting, suggest that we deal with two things; 1) some current developments and activities in the area of secondary school curriculum; and 2) the extent to which any of this activity is evident in the relationships now existing between the administrators and staffs of Jesuit high schools and their counterparts in the local Jesuit colleges or universities.

BACKGROUND

It is patent that the vast majority of material and methodology found in the high school curriculum today is the heritage of the years. In a certain sense there is nothing new under the curricular sun, at least nothing brand new. Allen Strehler in the current *Saturday Review* (March 21, 1964), for instance, shows there is really nothing new in the "new" mathematics, only a different emphasis of areas that have been in math all along. In the same vein it is safe to say that core programs, language laboratories, teaching machines, non-graded secondary schools and all the rest are adaptations of the regular curriculum that is made up of the classroom experience of the school.

MAJOR SHIFTS IN EMPHASES

The rediscovered and revitalized concern over the content of the high school curriculum is a reaction to the dissipating, diluting tendencies of Progressive and Life Adjustment education at their worst. This is a generalization with enough truth in it to warrant its use. In other words what has happened in high school education between 1950 and 1964 is in direct opposition to what went on between 1920 and 1950.

The same neat description, however, does not explain the trends in curriculum that were swishing back and forth in the whirlpool

* An address delivered at the 1964 JEA Annual Meeting, Georgetown University, April 29, 1964.

of debate during the forty years prior to the advent of Progressive education. Those forty years (1880-1920) are all-important for a proper understanding of what is going on today some fifty years later.

FROM PRIVATE TO PUBLIC CONTROL

Private education, first on the American scene in point of time, did not welcome with enthusiasm the growth of the public school system. In many sectors of the country it looked on the increasing importance of the public high school with a critical eye. And the slowness with which the American people accepted the principle of the tax-supported high schools contributed to the uncertainty and faltering which marked the development of public secondary education for more than the first fifty years of its existence.

Dexter in his *History of Education in the United States* (Macmillan, N.Y., 1919, p. 96) estimates that in 1850 there were 6,085 academies in the United States while the number of public high schools at that time is listed as low as 69. By 1890, however, the number of public high schools had risen to 2,526 and the number of private academies had dropped to 1,632. From that time on, 1890, the public high school, not the private school, became the more popular and dominant institution in secondary education.

FROM A RELIGIOUS TO A SECULAR MILIEU

Early American schools were founded on religious principles. Their main purpose was to serve as instruments for handing down, among other things, the particular religious beliefs of parents to their children. Under the influence of Jefferson and Madison, protagonists of the spirit of Enlightenment in America, the religious orientation of the schools was, over a period of time, gradually supplanted by a more secular, naturalistic, scientific one. Religious services in public schools diminished more and more; and, although the academy for many years retained the sponsorship of religious organizations, the position of importance and significance in the curriculum once held by religious ideals and observances vanished almost entirely from the public schools.

This substitution of a value system that has come to be known as scientific humanism or social psychologism or pragmatic secularism in place of the Christian value system came into American education with the rise of the public high school. Sweeping in its ambitions and profound in its results, this shift in values was the

pervading reason why Catholics finally in 1884 undertook their own system of schools.

FROM CLASSICAL TO PRACTICAL SUBJECTS

The old struggle between the liberal and the practical in education came to the fore in American education in a striking manner. Franklin's Academy in 1751 made a concentrated effort to substitute practical and useful subjects for the more intellectual and classical. But after three years, and to the disappointment of Franklin himself, the directors of the school reinstated the classical curriculum. By thus including both types of learning, the Academy became the pattern-setter of nearly all of the academies that were to follow.

Subjects like bookkeeping, drawing, mensuration, geography, modern languages were gaining in popularity in the public high schools. They had a special appeal to Americans in the Middle and Far West where the emphasis was more on extending the frontier with its peculiarly new experiences than to the quiet, ordered, and more formal type of training indigenous to the study of the classical languages. And yet the classics had tremendous appeal even as late as the 1890-1900 decade when Latin was second only to algebra as a popular high-school subject.

Actually what happened was that instead of substituting the so-called practical subjects for the classical, the curriculum was simply enlarged to include them all. The number of courses of study had been increased from one or two to only three or four. But the number of subjects taught within these three or four courses leaped to as many as fifty in the larger metropolitan high schools.

FROM THE ACADEMIC TO THE NON-ACADEMIC

Education from the beginning was likewise a matter of intellectual development. It rested on the philosophy that the basis for true education, like the nature of truth and of man himself, should be stable and permanent. The curriculum, therefore, should be designed to develop the mind and to transmit our cultural heritage. In this view, elementary education is preparation for secondary, and secondary is preparation for college and university.

The other view, referred to as non-academic, is the direct opposite. It holds that in a constantly changing society, the educational values expand, or should expand, with the enlarging needs of society. The real purpose of education is not so much the develop-

ment of the mind as it is the growth, development, and enlargement of personality. And in this area, development of the whole person, there are subjects and patterns of schooling which enlarge the personality just as much, and even more, than the rather narrow academic studies of the traditional college. Consequently, the curriculum should emphasize the new, the modern, the useful in society. It should forget about the absolute ideals, supposedly contained in the classics, and concentrate on those subjects which will prove to be of the greatest personality value—the value which is all important to the vast numbers of students in high school who, *de facto*, never go on for further “academic” education. By 1880 what had been a great debate between these two approaches had practically become a great war that is still waging hot and cold in 1964.

FROM THE FEW TO THE MANY

In 1890 there were approximately 203,000 students in public high schools. By 1900 this number had doubled, and by 1910 it had doubled again. In another ten years (1920) nearly two million were attending classes in public high schools. In comparison with private secondary education, the public high school enrolled less than half up to 1880. With the 1880-1890 decade the proportion was reversed. In 1887-1888 for the first time, there were more students in the public high schools than in the private.

Basic to all curricular changes was the big question, “What knowledge is of most worth for the many young American citizens?” This question had been the center of controversies in the area of elementary education. In the 1880-1920 period the question moved up to the secondary level where as a matter of fact it has remained ever since.

THE PRESENT SCENE

With regard to the present status of curriculum development on the high school level the only completely safe statement that can be made about it is to say that it is the scene of a terrific ferment and agitation. Every possible phase of the learning process, every known subject, every facet of human development that is open to the physical and behavioral sciences is under scrutiny, evaluation, and experiment. This unrest stems from two sources: 1) the abysmal failure of American elementary and secondary education as manifested in the recruitment of young men for the armed services

during World War II; 2) the unbelievable expansion of knowledge in all areas.

As Goodlad has described it,

If the accumulation of knowledge is plotted on a time line, beginning with the birth of Christ, it is estimated that the first doubling of knowledge occurred in 1750, the second in 1900, the third in 1950, and the fourth in 1960.¹

Early activities restricted themselves almost exclusively to mathematics and the natural sciences, but more recently revisions have been extended to the modern languages and English. All this activity reflects, according to Zacharias, chairman of the most influential of all curriculum committees—The Physical Science Study Committee (PSSC),

the dissatisfaction with the gulf that has been permitted to open between the professional scholar or research scientist, on the one hand, and the schoolroom on the other.

The second dissatisfaction is the growing awareness that the capacity of children to learn has commonly been grievously underestimated.²

The scientific impact naturally began with physics and mathematics on the elementary through secondary levels. Current emphasis aims to present the major developments in physics, for instance, as a logical and integrated whole. It also stresses the point that physics is an intellectual and cultural pursuit that is part of the present-day human activity and achievement.

It is interesting to note here how the idea that physics is a cultural pursuit has caught on. Just last September, in his address at Loyola of Los Angeles, Elmer W. Engstrom, president of the Radio Corporation of America, made a strong appeal that a new course, "Science Appreciation," be required of all college students. He stressed that a general understanding of the philosophy and methods of science "with particular emphasis upon the intimate relationships to other principal areas of human thought and activity,"³ is an essential element in the formation of the responsible citizen in the Age of Space.

A hundred years ago it was a question of whether or not science should be introduced into the curriculum of liberal education, dominated as it was by the classical subjects. Now it is a question, as

¹ Goodlad, John I., "Changing Curriculum of America's Schools," *Saturday Review*, November 16, 1963, p. 65.

² PSSC "General Report, March 25, 1957," Cambridge, Mass.: M.I.T. (Processed) p. 1-2.

³ Brickman, William W., editorial "Science and Higher Education," *School and Society*, vol. 91, no. 2234, December 14, 1963, p. 391.

Hilda Taba says, "of whether or not humanistic subjects merit a place with the dominant roles of science and mathematics."⁴

The new approach aims to vitalize high school mathematics by giving the student the opportunity to approach the subject from the creative point of view of the contemporary mathematician. Again it presents mathematics as an integrated subject rather than as a group of isolated courses.

Both English grammar and literature are also undergoing vast changes. Here the science of structural linguistics has been highly influential and all the experimentation of the practitioners is heavily colored by this approach. Basically, the effort is to get away from the stylized, factual, deductive approach and to substitute a more functional one. Anthologies are being de-emphasized mainly because no one of them can contain enough of any one type of literature to do the job well. Current objectives, as always, are better reading, better analyzing, better writing, but the methods and means are different.

The languages are now "in the new key." In modern languages the emphasis is on hearing and speaking a foreign tongue and then learning to read it. In Latin on the other hand the approach has been bolstered by the linguistic influence. Here such names as Sweet, our own Twombly and O'Brien, and Distler dominate the scene. Most at Loras is somewhat more traditional while some new texts by Burns, Medicus, and Sherburne are using traditional classical materials with the new approach.

CHANGES NOT RESTRICTED TO CONTENT

There is no need to belabor what is obvious to all, namely, that the agitation, interest, experimentation, and activity in curricular developments are not restricted to the area of curriculum content alone. The materials as well as the methods of instruction are also involved. By *materials* we understand textbooks, films and film strips, new uses of tape recorders and playback machines, overhead projectors, programmed self-instruction machines, transparencies, live or canned television, testing materials of all types imaginable. By *methods* we understand the approaches to teaching, the patterns of instruction in the classroom itself as well as the structure, the framework, of the school's whole curriculum arrangement. In this latter connection the newest development is that of the non-

⁴ Taba, Hilda, *Curriculum Development, Theory and Practice*, Harcourt, Brace & World, Inc., New York, 1962, p. 172.

graded high school. It came into being at Melbourne High, Florida, with B. Frank Brown as principal. In February, 1963, the *Phi Delta Kappa* magazine ran a laudatory account of the new arrangement. Last summer Prentice Hall published Brown's book, *The Non-Graded High School*, and the January 18 issue of *Saturday Review* gave it a *pro* and *con* set of articles. The *pro* review is by no less than Jerome S. Bruner of *The Process of Education* fame.

This "radical" innovation is a plan for continuous learning which accommodates youngsters by placing them in temporary learning situations from which they can move at any time. These *ad hoc* learning arrangements are called phases. A phase is a stage of development with a varying time element. One student may remain in a low phase indefinitely; another may progress rapidly into higher phases. When a student proves he has gotten mastery of the learning contained in Phase 1, he goes to Phase 2, and so on to Phase Q (for Quest) into which only those students are admitted whose creative talents are well developed.

Gentlemen, I submit that Brown's phenomenal non-graded high school is the exact counterpart of the Jesuit Renaissance school of 1550. It is Messina and the Roman College all over again. Father Michael Bernad, S.J. in his doctoral dissertation at Yale in 1951 shows clearly that what he calls the internal pattern of early Jesuit education was its distinguishing feature. And by internal pattern was meant the arrangement of the curriculum, the subject offerings in the school, and the sequence in which one class built on the one immediately preceding it. Bernad says that the four fundamental procedures which characterized the Jesuit school of the sixteenth and seventeenth centuries were:

- 1) The classes were successive, not simultaneous, that is, subject matter was carefully defined and blocked out.
- 2) Primary subjects were emphasized while secondary ones were subordinated, that is basic skills were mastered first while science and philosophy belonged to later years of development.
- 3) The classes were inter-related and coordinated, that is, a class embraced several subjects at a definite level of comprehension and achievement. A class was an objective of intellectual development, the same as a phase in Brown's system.
- 4) Students were promoted at any time on the basis of achievement.

I find it difficult to determine any significant differences between this approach to education and that of the Mel-

bourne non-graded high school which, currently, is the absolute latest on the American scene.

SOME OBSERVATIONS

The whole complex of high school education in America is considerably more favorable to the traditional Jesuit educational set of values than ever before. Evidences to this are:

1. The strong shift from the development of personality as the objective in education to the importance of content matter in both elementary and secondary schooling.
2. Following Bruner's view that education is a structured process built on content, there is rather common acceptance of the idea that learning is best accomplished by breaking up subject matter into orderly units of knowledge, beginning with the simple and concrete and advancing to the more complex and abstract.
3. The more significant developments center around the discovery and encouragement of thought systems as the highest level of education. Specific facts and processes are still fundamental. They are "food for thought" but not to be confused with thought itself. More important in high school education is the grasp of basic ideas, of the structure of a subject and of relationships. Higher still is the level of concepts, of the recurrent themes in literature and life, the threads that run through an entire curriculum in cumulative and overarching fashion. For example "Christ loves me and has delivered Himself for me."

And the final level is also achieved by means of the academic disciplines insofar as these represent thought systems and methods of inquiry. The presumption is that generating certain disciplined methods of forming questions, developing logical ways of relating ideas, and following a rational method of inquiry are the most valuable contributions of a field of study.

4. There is still strong interest in and emphasis on individual differences. But now this emphasis is applied to a different sector of the spectrum of student abilities. Now we are encouraged to let the able student go at his own pace, let him advance, let him progress, let him shoot ahead to the best of his capacity rather than let him, or even indirectly force him, to drag along at the sluggish pace of his contemporaries. In-

terest and concern now focus much more on the intellectually capable student.

5. A real interest on the part of scholars in the sequence of the entire educational ladder, K through 12, as a preparation for college and university. The approach has come round again to one of synthesis and unification. The high school curriculum is no longer a unit of four years of training; rather it is a sequence of four years that is intimately connected with the years that precede it as well as those that follow it. And with the imminence of compulsory school attendance laws to the age of 18, the high school is becoming more and more a fitting curriculum rather than a terminal one.

JESUIT HIGH SCHOOL-COLLEGE ARTICULATION

If such, then, is the milieu in which the high school curriculum exists today, the question arises: What is being done in the area of articulation between Jesuit high schools and Jesuit colleges or universities?

In an attempt to determine some answers to this question I sent a one-page questionnaire to the principals of the 27 largest Jesuit high schools in the country. I received 27 replies. With the idea of helping along discussion in the sessions tomorrow I have duplicated the questionnaire and its results. Copies are available at the rear of the hall. But a few of the questions here and now.

1. Is there any established and functioning arrangement whereby you or members of your high school staff sit down periodically with members of the local Jesuit college/university staff and discuss possible areas for greater articulation of the high school curriculum with that of the college/university curriculum? Six answered Yes, 21 said No.
2. If there is such an arrangement, approximately how often did you as principal have such a formal chat with the college dean or his staff during the 1962-63 academic year? One had 4; one had 3; two had 2; and three had 1 for a total of 14 chats over the period of one year for 27 high schools and colleges involved. Actually, only seven had any chats at all.
3. Since September 1, 1963, have you as principal had any such chats as described in No. 2? Thirteen said yes; fourteen said no. A breakdown shows that seven of the 13 had one chat; three had 2; one had 3; and two had 4 for a total of 24 times that a principal and dean got together in person or by phone among the 27 largest Jesuit high schools and their corresponding colleges or universities.
4. Does your school circulate any kind of brochure or flier which de-

scribes a course of study that includes both your own high school curriculum and that of the local Jesuit college-university curriculum? All 27 said no. Apparently, there is no such thing in the whole country.

5. Eighteen of the 27 high schools contacted say they have the Advanced Placement Program; nine do not.
6. How much articulation exists between members of your high school staff and the staff of the local Jesuit college/university in the following areas: English, Science, Religion, Classics, Social Studies, Modern Languages, and Mathematics?

English: 20 said little or no articulation whatever.

Science: 22 said little or none.

Religion: 27 said little or none.

Classics: all 27 said little or none.

Social Studies: 24 responded little or none.

Modern Languages: 26 said little or none.

Mathematics: (oversight on my part as was Social Studies by the Planning Committee on the original program outline)
2 said they are having good articulation.

SOME RECOMMENDATIONS

1. The almost complete lack of articulation between Jesuit high schools and Jesuit colleges and universities is, in my opinion, the result of factors other than the mere physical separation of the institutions. Articulation if it involves anything, involves communication. And the plain fact is that our principals and deans for the most part are not talking with one another. Their thinking and planning in the area of curriculum does not include one another. High school faculties, scarcely conscious of college faculties and vice versa, are obviously not planning and cooperating for the best interests of their students—and this in spite of the fact there is a noticeable degree of profound interest in the intellectual and spiritual development on the part of many students. And yet we do get together on a sports level, even to some extent on a student dramatic or Varsity Varieties type of activity. On the academic level, then, could the reason be that we are not really committed to the intellectual life ourselves and therefore not tremendously interested in the intellectual development of our students?

2. High school faculties are dimly aware, if at all, of the tremendous importance of secondary education. Certainly, many educational errors are perpetrated on youngsters at the elementary level. But in many instances, a good high school can rectify those errors. If the high school fails, however, then it is almost certain that sound academic development of the youngster is lost forever. Very few jobs in need of repair at the end of high school are gotten done in college. It is simply too late.

High school faculties fail to appreciate the objective importance of their role in education. Consequently, they are slow in becoming interested in the great possibilities open to them. They do not exploit the abilities they themselves have; many of them are academically unemployed during the summers. Yet how many of them, of their own volition, take any advanced courses at the local Jesuit college? Their intellectual and scholarly interests tend to degenerate and die.

3. Jesuit high schools should get interested much more in research, experimentation, and innovation. What is wrong with a non-graded high school except that we are afraid to try it? What is wrong with a high school man writing a book on learning theory, on a philosophy of high school education, on problems of guidance and counseling? Our high school people all too generally take for granted that all developments must automatically come from persons in higher education or in public high schools. As a matter of fact the best experimental work in learning is being done on the elementary and secondary levels. University teaching for the most part is still seventeenth-eighteenth century in its approach. True there have been a few break-throughs in teaching science, history, and theology; but the positive experimentation is being conducted by a relatively few interested college professors with elementary and secondary subjects.
4. The improvement of instructional materials obviously calls for collaboration and cooperation of both high school and college faculties. Yet the two will never meet unless the continued impetus for meetings comes from the colleges. Very few, if any, principals will force themselves upon college faculties. The articulation process must begin with the colleges. And if over a period of years a college faculty criticizes the local high school for making no apparent effort to send its best graduates

to the Jesuit college, it has only itself to blame. Not a few high school faculties are rather firmly convinced that Jesuit colleges really care very little about their graduates.

5. High school attitudes include such statements as the following: "The college people take the attitude that whatever adjustments in curriculum are called for in an advanced placement program, for instance, must come from the high school side.

"Let the high school tailor its courses to fit the college courses.

"At the same time the colleges seem unaware of the practical impossibility of this because it is a rare department in the college that can come up with a common statement of goals, etc., on which the high school can construct its curriculum.

"The high schools feel there is just as much, and in some cases, more need for housecleaning at the top of the educational ladder than at any one of the lower levels."

6. In many instances the colleges have been difficult and picay-unish in the whole area of advanced placement programs and practices. Mr. Eugene Grollmes' article on "The Superior Student" in the *Jesuit Educational Quarterly* for January, 1964, bears this out. And yet advanced placement programs comprise an area for articulation that lends itself to Jesuit arrangements in this country. It is a natural; it costs neither institution a cent; it preserves the academic prestige of each institution; and it is mutually advantageous to the schools involved. On a national scale Jesuit schools are making comparatively little use of it. Certainly this is true when one realizes that 765 colleges used the program in 1962-63 while 1681 high schools and 21,769 high school students took the examinations. One report has it that forty per cent of the present freshman class at Harvard has been given some type of advanced placement and/or credit.

Is our poor showing here due to a downright refusal of Jesuit institutions to cooperate among themselves? Or is it rather a form of inflexibility and rigidity that make it so difficult for students to by-pass a freshman or even a sophomore course on the basis of proven ability?

All too often these better and more ambitious students go off to secular institutions that do give them advanced placement and/or credit. Many, too many, Jesuit high school gradu-

ates in the upper 25 per cent of their classes are being driven into institutions which maintain that "the time of being a student is the time for experimentation, a time to test the strength of society by rebelling against it, a time to make mistakes and to learn that failure need only be a momentary condition. It is this experimentation, this willingness to challenge the very foundations of our world"⁵ that constitute the essence of college life. In its practical results such an objective set by the school itself displays a philosophy which, in my opinion, is extremely dangerous to any set of moral and religious values. 7. Finally, we need articulation badly between Jesuit high schools and colleges and between Jesuit colleges and universities. We need *aggiornamento*, we need the opening of windows. We need above all simple and direct communication. We need it for ourselves, indeed, but especially for the development of a truly Christian character in the students for whom we have dedicated our lives.

⁵ *Wisconsin Alumnus Magazine*, "The Student," vol. 65, no. 4, January, 1964, p. 7.

Future Prospects of Church-related Colleges in the United States*

DR. THEODORE A. DISTLER

Karl Shapiro, the noted poet, recently gave a speech at the Library of Congress in Washington entitled "Modern Poetry?" As I look at the subject of the future of American *private education* I feel constrained to add a question-mark also. What does the future hold in store for private higher education in this country? Some statistics indicate a declining position. In 1900 61% of the total student population attended private colleges and universities. In 1962 the figure fell to 42%; Sidney Tickton, a consultant to the Ford Foundation, predicts that the total will plunge to 20% by 1985. This is hardly surprising when we consider the burgeoning student enrollment in higher education. Recall that it was to double from 1950 to 1960, double again from 1960 to 1970 and triple by 1985. Given the doubling of the number of 18 to 24-year-old men and women from 1960 to 1985, is it reasonable to expect private colleges and universities to absorb the same percentage as they do now? The expandability of the public colleges and universities with the proliferation of new junior colleges (there are over 700) insures an increasingly greater student body in public education. Private institutions simply are not equipped or financed to enroll a sizeable portion of the expanding student population.

What do these totals really mean? Does the smaller percentage of students enrolled suggest a diminishing role for private colleges and universities? Not necessarily. In my opinion, the changing balance between public and private institutions does not justify the repeated conclusion that the latter are on the way out. One can argue that there will always be a place for private education, however few students are involved. Its continuance, however, does depend on a number of factors, the first of which is financial. If sufficient financial backing is not forthcoming, the private side will not only enroll fewer students, it will attract and retain fewer quality faculty, the faculty who will be able to command higher salaries and benefits and better facilities in public education. Some enlightenment of the economic position of private colleges is offered by

*An address delivered at the Dinner Meeting of the 1964 JEA Annual Meeting, Georgetown University, March 30, 1964.

H. Clyde Reeves, the President of the Kentucky Independent College Foundation, Inc., who says in the February issue of *College and University Business* that the "future of private colleges as viable institutions is uncertain. At this juncture they are ostensibly prosperous. Most of them have new construction and more students than ever before. Underneath, the competitive situation faced by the private college is rugged. Unless substantial funds are uncovered," he continued, "the number of private institutions—as well as the total of students—will wane." Then the "stronger private institutions will tend to become islands for the elite, perhaps including public college rejects, and the vitality of the private sector of our dual system of higher education may become progressively debilitated." If voluntary support expands over the next few years, perhaps the private sector can keep pace. At least it will not die. If, on the other hand, colleges and universities which rely on private support find it lacking, their contribution to American education and the body politic will be severely curtailed.

A second factor—after finances—on which private education depends and will depend is the nature of the education it provides. A private college that does not perform a distinctive service will not—and should not—succeed. While for a time the mediocre institution might survive, in the long run only the outstanding colleges and universities have a long range chance of success. I do not want to be misunderstood, I am not here to imply that we must all be Harvards or Stanfords but I am implying that we must have a sound set of objectives and standards, and within the terms of definition of our job, we must do a quality job. This means doing well what we are prepared to do and not attempting to be a cheap imitation of some other institution.

If our institutions do educate and inspire their students (in the liberal arts in particular) they can demonstrate the significant work that can be done with private support—what can be done without drawing away resources from the entire community. Private education has shown throughout our history that it can take the lead in offering education at the highest level of quality. We need mention only the names of Harvard, Yale and Princeton, to illustrate the heights which private (in these instances—non-church-related) institutions have achieved. It is not likely that these or others like them will allow their quality and prestige to diminish. Decreasing enrollments in private colleges and universities (in my estimation) will **not** necessarily reduce their importance to American higher

education. In fact, if they attract sufficient funds and renew their efforts in behalf of high quality education, they can continue to be a vital and necessary force.

There is another attribute of private higher education that should not be forgotten for it distinguishes and reinforces the case for non-public institutions. This is the opportunity it often gives for confrontation with religion, the church and God. Since this is best done by church-related private colleges and universities, let us turn our attention to them. It seems that the church-related colleges more than others have followed the spirit of this provision of the Northwest Ordinance of 1787: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and means of education shall be forever encouraged." The function of the church-related college was well described by Michigan Governor George Romney in the January 1964 publication of the Spring Arbor College Bulletin. The Governor saw the role as twofold: First [the obvious one] to function as centers of education; and second, to function as "reservoirs of morality and religion in a wasteland of decay." These statements may not reflect the extent and special nature of the colleges' task, however. It is to insure that college and university students address themselves at some point to the relation of man to his God and to the proper relation of man to man. This is the unique responsibility of the church-related college, as I see it. I do not mean to imply that morality and religious concerns are necessarily absent from secular institutions, but I do mean to imply emphatically that the church-related college has a special responsibility in this regard, but never to the detriment of its high academic standards in other areas.

Our colleges, in accepting full responsibility cannot force religion and morality on our students. For to be dictatorial in this area may defeat our purposes and breed rebellion. And furthermore, such force may not be necessary. As John Gardner has observed, in approaching the subject of student character, "our tradition of paternalism with students is far out of date. Enlightened partnership in and out of the classroom—is emerging as the better approach." Or, as Edward Eddy writes: "We can't solve our problems of 'character' by trying to do good. Whatever good is done to the student must be of his own making. Our task essentially is to provide the right environment and encouragement without pressure." And I would say without undue pressure. The task to which President Eddy refers is one which, in my view, the church-related col-

lege or university is best able to discharge. Its spirit of free inquiry directed at what matters most enables students to distinguish the important from the trivial as they develop a sense of personal character. And, for most, it permits them to refine and deepen their understanding of religious and morality as concepts which relate to them at least and which may animate their lives.

This service is always necessary; but, perhaps in the growing secularism of contemporary life, the church-related institution is more imperative than ever. As our own students speed down the public highways of higher education, some, at least, must be hailed to the side and reminded of the traffic rules. Perhaps they will then spread the word to others. The church-inspired college must not allow itself to become secularized. It must meet the pressures for secularization as the Board of Trustees of Franklin and Marshall College did as early as 1871. Faced by demands for additional secular instruction (some of which they recognized as needed), the board declared: "The college was created originally in the services of classical and liberal learning; and it aims to be true to this objective." The board extended its broadside to practical studies which also threatened to undermine the religious orientation of the college: "A wide, popular demand, it is known, prevails at this time for education in more practical forms; and it has become the fashion largely, of late, to shape collegiate training in conformity with it . . . But no experiment of this sort is felt to be the mission of Franklin and Marshall College; and in no such character, therefore, does it bespeak public attention or favor." In short, I am convinced of the vital role of the church-related college and university—now and in the future. Even if fewer students matriculate on private campuses, and less financial support is given to them, if they maintain their concern for quality and a distinctive education, they will survive. There are no grounds for complacency, however.

How can we infuse new strength into them so that their existence may be assured? One way is through broader public support which can only result after broader public understanding. This relates directly to the matter of finances. Voluntary giving must be increased; more philanthropoids must be found. Even then, the question of federal aid ought to be faced. There is doubt in my mind that American private higher education with special reference to church-related institutions—can sustain themselves and achieve the goals we have set for them without federal backing. Recall for a moment that M.I.T., for example, obtains over two-thirds of its

total budget from the federal government. Without this support it could not carry on many of its salutary projects. Even Harvard, with its great wealth, requires sizeable government grants to do its work. There are still some institutions and groups of institutions that somehow feel that federal aid is tainted money, and by accepting it they are giving up some of their prerogatives. A few years ago I was privileged to be a participant in a Federal Assembly on federal support for higher education. In the background paper prepared for that Assembly by some of the most capable people in their respective fields, a paper which covered the project of all areas of support—municipal, state, federal, alumni, etc.—it was particularly clear that there was still a gap that the federal government would have to fill. While as I have indicated, some institutions still shy away from federal aid, it is interesting to note that in the 10 years I have been privileged to serve our Association, there has been a transformation from a majority against federal aid to a majority for federal aid. We must realize that without appropriate federal aid, many church-related colleges may be unable to survive. This would not be the case if voluntary support were sufficient. But I have seen no projections that would lead me to believe that as we face the future, we can ignore the necessity for federal aid.

Assuming that every effort must be made to avoid debilitating government influence or dictation, federal support should be sought and used wisely. The recent Higher Education Facilities Act of 1963 goes a long way to advance higher education, public and private. Aid tendered for building obviously can be most helpful and the funds are fairly remote from harmful federal control. Aid given for operating costs, on the other hand, may pose a severe threat to institutional freedom. If the government can weave its way into the daily operations of a university or college, conceivably it may exert a profoundly disturbing influence.

Church-related campuses should take advantage of the opportunities for cooperative ventures, which are additional means for positive development. These programs embrace cooperative purchasing, fund-raising, food service, research, libraries, laboratories, exchange of students and faculty, visiting scholars' programs, special subject matter institutes, maintenance surveys and many more activities. They include relatively small city, area, state-wide, regional and bi-regional arrangements and relate to undergraduate, graduate and professional studies. To be more specific, (and look

at Jesuit institutions at the same time) Loras College has a cooperative program in engineering with the University of Detroit and Marquette University by which students from Loras transfer to one of the latter institutions for the final two years of their study. Boston College, Harvard, M.I.T., Brandeis, and Boston University initiated a cooperative program in foreign student orientation in the Boston area. They discovered that many of the 2700 foreign students attending these five institutions needed further orientation of an academic and cultural nature. Since the problems of foreign student orientation were similar for all of them and since working in common, they would possess large academic, language and counselling resources, the five banded together with the helping hand of the Ford Foundation, which awarded a 3-year grant of \$175,000. Four Catholic Colleges—Borromeo, Notre Dame, St. John's and Ursuline—and one university—John Carroll—in the Cleveland area authored this statement of broad purpose: "Development of cooperative relations among all the Catholic Institutions of higher learning in the Greater Cleveland area so that there may be established an atmosphere and attitude of reciprocal help out of which can grow collaborative measures tending to academic improvement, financial economy, operational efficiency and public prestige."

Advances toward these goals have been made in numerous areas: Ten-year budgets and development plans for individual institutions. Formation of an organization of registrars and admissions officers. Development of uniform statistical data for admissions. Formation of an organization of librarians which has brought about exchange library privileges for faculty and students and an exchange of acquisition lists. Future plans call for exchange of faculty, shared admission privileges for students and faculty and various other projects. Another program of interest and promise is the new consortium of Georgetown University and other Washington area institutions. It is intended that this cooperative venture, which will take advantage of the extensive academic facilities available locally, will spark the advance of graduate education here.

Why have I taken this time to dwell on cooperative programs in general and those involving Jesuit institutions in particular? First, to suggest an instrument, along with popular support and federal aid, by which church-related colleges and universities may improve themselves. Second, to delineate the kinds of cooperative arrangements and activities that might be explored. I commend this idea to you and hope that you will investigate prospects for cooperation.

Cooperation permits institutions to do together what they cannot do alone. It can effect economies in their operations by ending senseless duplication of effort and can allow them to establish new and improved programs drawing on their expanded resources. We should not forget that even the strongest private and public institutions feel the need to initiate cooperative arrangements. Take Harvard University and the University of California, for example. Harvard has a reciprocal understanding with M.I.T. whereby graduate students in either institution may take any course offered by the other without special registration of any kind. Similar cross registrations are arranged between the Harvard Divinity School and four other institutions. Harvard and M.I.T. jointly operate the Cambridge Electron Accelerator and the Joint Center for Urban Studies. Harvard also participates in the cooperatively run educational radio and TV station in Boston, and carries on various other cooperative programs. The University of California has arranged to award joint doctoral degrees with state colleges in California. It has made its library facilities available for other faculties for many years. The University has exchanged distinguished graduate students with Stanford for the last six years and has entered into numerous other ventures, many of them under the auspices of the Western Interstate Commission for Higher Education.

Suffice it to say that if these institutions sense the need for cooperation, it should be even more pressing for church-related colleges and universities which have far fewer resources and less wealth. I offer these ideas to you and to all church-related colleges and universities. All of these institutions confront the major problems of higher education. Some—both Catholic and Protestant—will respond, some will not. Expansion of student populations and expansion of knowledge may overwhelm many administrators and faculty members. To other persons they will appear as new opportunities for progress—to be grasped, not feared. Perhaps some institutions necessarily will be closed or merged—the decision will have to be made on an individual institution basis—perhaps others—many more, I trust, will continue to provide a distinctive education.

What about our Jesuit institutions? It seems to me that our number might well provide real leadership in helping to mold Christian higher education in America to an even higher degree. But this cannot be done by professing pious, high resolve or hoping some group of experts will come from the outside and help to accomplish it. This is our responsibility. This is our job and we must rely pri-

marily on our own resources of moral and religious purposes. I think we can provide this leadership in Jesuit institutions, but first of all we must be sure that our own houses are in order, that we not only know what we are doing, or why we are doing it, but also that we are doing it exceedingly well. And if we achieve quality education, our leadership will be contagious. We will not accomplish this without a real sense of mission and dedication to our students, our country and our God. I am confident that you have this dedication and that you will achieve this highest aspiration, but not without hard work and cooperation.

PROCEEDINGS

1963 GUIDANCE INSTITUTE

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The 1964 High School Meetings: A Report

JOSEPH J. FEENEY, S.J.

Jesuit high schools and colleges do not, as a rule, work closely together. This lack of articulation is not due to any animosity but rather to a lack of communication, and men from both levels are increasingly interested in mutually planning and linking programs. At the 1964 JEA meeting the major concern of the high school groups was articulation with our colleges. Three questions were particularly important: What attempts have been successful? What were some difficulties? What are some suggested solutions? Two other subsidiary problems also arose strongly: articulation with the grammar schools, and the future plight of the boys now taking the Novak religion course. This report will attempt to summarize the thinking of the high school delegates on these questions, and will then add some notes on other matters treated at the Georgetown meeting.

Jesuits have already shown much successful cooperation both in individual cities and on the province level. The University of Detroit and the University of Detroit High School have frequent meetings between department heads in English and mathematics. These meetings were arranged by the dean and the principal and have resulted in syllabus changes on both levels. Even more important is an arrangement by which the better students at U. of D. High take four years of English and mathematics in three years, and during their senior year take college freshman courses in both subjects with a college syllabus and college examinations. At times the course is taught by a professor from the University. The student is registered in the University and his transcript for these two courses is sent from there. For several years St. Louis University High has had a similar and very successful arrangement in English with St. Louis University.

Two years ago representatives of Scranton University and Scranton Prep met together to plan an Advanced Placement curriculum in English for the Prep. The chairman of the English department at the University teaches the course, and the University recognizes the Prep grades and grants credit and placement. During the summer Prep students may attend University courses for which credit is given, and a teacher-exchange plan is in practice between the

schools. At Fordham Prep, too, advanced students take courses during the year at Fordham University.

In Philadelphia St. Joseph's College offers free tuition to the St. Joseph's Prep teachers who take night or summer courses, and the College helps the Prep with team teaching and has provided lecturers in History. Representatives of both schools have discussed Advanced Placement together, and another natural contact is provided by having several Prep teachers on the College faculty. Teachers at Seattle Prep have taken summer courses in mathematics from the AP director at Seattle University. In Baltimore, English teachers from Loyola College and Loyola High have met together for several years to discuss common problems, and the dean and principal meet to discuss the AP scores of incoming freshmen at the College. The Loyola College English department, incidentally, also meets with the English teachers from other schools in the city.

The Buffalo Province has had two valuable meetings on successive Sundays at McQuaid High School in Rochester, a central spot. The meetings were attended by the prefects, deans, and principals of the province and by the high school and college department heads in five subject areas. Both mornings were devoted to general discussions and the afternoons were spent in smaller groups divided according to subject matter or administration. These meetings, organized by the province prefect, were quite successful and resulted in a general overhaul of the curriculum. In the Maryland Province the deans and principals have also met together twice during the past few years. One meeting considered Advanced Placement, the other the Novak religion course. Frequently, then, colleges and high schools have cooperated; many delegates consequently thought that Fr. Bernert's view was darker than the situation warranted.

The delegates at the JEA meeting saw some difficulties in establishing successful and permanent articulation. In some cases the colleges present the difficulty. Though many college departments and deans are in close contact with new trends in secondary education, others do not have a good knowledge of current changes in the local Jesuit high school. Sometimes a department judges a high school only by the graduates they get without realizing that many (or most) of the best Jesuit high school graduates go away to college. Again, while many colleges are most cooperative, some are slow to grant credit and placement for advanced courses or are slow to send a representative to nearby Jesuit high schools. Colleges, too,

can require courses that repeat work done in high school and, despite the student's possible self-delusion in this area, it seems a fact that often even the average student is bored by such repetition and loses interest and motivation.

At other times the high school is at fault. Some Jesuit high school graduates have been unfortunately conditioned to accept anything, and are often enough poorly motivated as students. Province examinations, too, can damage articulation, for they can preserve poor teachers and less useful textbooks. As a result brighter and average students are hindered and the colleges are less interested in having these students and in cooperating with their school. Often, too, the high school does not psychologically prepare its graduates for the greater freedom they will have in college.

Other problems are natural to the situation. For example, at Brooklyn Prep 60% of its graduates go to seven different Jesuit colleges. Talking to one dean or one department is hardly sufficient. At times, too, the *average* student is forgotten in a discussion of articulation. Further, what is the best level for meetings on articulation: the province level, the administrative level, or the department level? And an effective follow-up to a meeting is always difficult. Finally, personal friendship is a poor basis for administrative contacts, for such articulation should be structured in such a way that it can survive changes of personnel.

Most valuable were the various suggestions given to improve articulation between the high schools and colleges. Many thought that the original stimulus should come from the provincial or province prefects, as in Buffalo. Then the dean and principal in a city would set up the structure for departmental contacts. The major planning should be done in each subject area by two or three people from high school and college departments whose positions are relatively permanent. They should meet fairly frequently, with the agenda prepared in advance. Representatives of local secular colleges could also be invited to at least some of these meetings (and Jesuit high schools in cities without Jesuit colleges could well meet with local college representatives). What would these meetings deal with? Some would plan curricula: for example, an advanced course in the high school with college examinations and credit. Other meetings would be designed for communication, and the whole faculty of the high school and college in a particular subject could be invited. College teachers would learn more about the courses and advanced work offered in high schools, high school teachers would

get new ideas and would hear some interesting comments on their graduates, and teachers on both levels would have a greater mutual respect for teaching ability and effort. Such meetings could also investigate how to prepare the high school student psychologically and practically for the freedom he will have in college. These meetings would also be arranged by the dean and the principal; the main work, however, should always be in the hands of the teacher and the department.

On the subject of meetings, others suggested province workshops in each subject area, a weekend workshop for high school and college department heads in each field, and an annual province meeting of deans and principals together, especially to discuss theology and English. Meetings, finally, have to go at times beyond the province level. It would be valuable, for example, for the deans of Boston College, Holy Cross, Fordham, or Georgetown to meet with various principals (at least from the East). The high school group of the JEA passed a formal resolution about meetings and requested each province prefect to meet with his deans and principals before the end of the year as a follow-up to the JEA sessions at Georgetown.

Other suggestions involved the principal. He should spend a weekend at the college (or colleges) which most of his graduates attend. On Saturday he would meet with the dean and the admissions officers and inquire about the strong and weak points of his graduates. Sunday he would spend with his alumni, seeing how they are and finding out the strengths and weaknesses of their high school training and of their present work in college. Some principals find this weekend very effective, and commented that non-Jesuit headmasters often do such visiting. The principal might also contact deans and possibly also department heads to request an appraisal of the college's departmental strengths and advantages. If this contact is made annually, the high school knows any improvements and advances and can better advise the students in choosing a college. Another suggestion proposed making a survey of the graduates of ten years ago. The principal could write to them and send a questionnaire asking, for example, their reflections on the education they received while in high school. For a more current evaluation of the school, some suggested inviting the most recent graduating class back to the school a few days before Christmas. The principal and faculty could sample their experiences, find out how they are doing, and ask their opinions on the

strong and weak points of their high school preparation. These graduates could, perhaps, also meet with the seniors and give them some useful information on the various colleges.

Some suggestions touched the structure of the high school. Individual scheduling was urged, and some thought it would be good to experiment with an ungraded high school. No extremely great scheduling problem would be present, they said, for at the Melbourne, Florida, High School (mentioned by Fr. Bernert) only about the top ten percent of the students take advantage of the arrangements.

High schools and colleges might exchange teachers, at least for short periods. More colleges might follow the St. Louis and Detroit plans, or be more willing to offer both placement and credit for satisfactory AP scores. Others thought that all the Jesuit colleges working together (or through the JEA) might well develop a common recommendation and transcript form; some suggested the new form adopted by the Ivy League colleges. (A valuable book on high-college articulation, incidentally, was recommended. 344 graduates of Andover, Exeter, and Lawrenceville were studied during their first year at Harvard, Princeton, or Yale. The results are published in *General Education in School and College* [Harvard U. Press, 1953], written by a committee from the six schools. Many students found freshman year not challenging, and one-third of the group took almost the same U.S. History course in high school and college.)

For the annual JEA meeting, the delegates suggested that the afternoon meeting of the high school group include a report of the morning college meetings, and vice-versa. They also suggested that some college personnel be invited to attend the High School Administrators' Institute at Santa Clara this summer, and that some high school principals be invited to attend the Deans' Meeting in 1965.

Finally, the high schools need more communication with the Juniors and Sophomores, and should cooperate with them in preparing new regents. Scholastics should be informed of the work being done on the high school level to counterbalance interest in the college apostolate which is created by the scholasticate's emphasis on higher education.

As a conclusion to this section on high school-college articulation, we might mention one man's suggestion: At next year's JEA meeting reports should be made of the concrete action taken on articulation as a result of this year's meeting.

Articulation between high and elementary schools provided an-

other interesting subject. Loyola Academy in Wilmette offers courses in modern mathematics and developmental reading to seventh and eighth grade teachers, and the sisters get credit for these courses from Loyola University. Loyola Academy also offers summer school in both subjects to boys in the upper two elementary grades. In Buffalo and Chicago a Jesuit is on the curriculum committee for Catholic grade and high schools, and a priest from Brooklyn Prep works with the diocesan supervisor of schools and is on the grade school curriculum committee.

The delegates strongly recommended a public relations program directed to the elementary schools. The principal should consult the sisters, inquire about their programs, and at times ask their recommendations. He should keep in contact with the schools either himself or through his faculty, especially in the fields of English, modern mathematics, and modern languages. Finally, he might well contact the elementary school principals or eighth grade teachers to ask their recommendations for the applicants to his high school. The sisters could be of great help, and this inquiry would counteract the occasional complaint that Jesuit high schools select their students on the basis of a single examination or battery of tests.

Many men were particularly worried about articulation in religion. Some high schools have not informed the colleges of their changes, and many colleges do not have diversified theology courses. The Novak course is well designed, and with trained teachers it could well require Advanced Placement in Religion (or Theology) in college. Are the colleges prepared to do this? Have they formulated any policy on this question?

Other diversified questions came up for discussion. In English, an Advanced Placement course requires that the teacher's normal schedule be considerably lightened. Some commented that in English, Jesuit graduates often seem very wooden. In modern languages some proposed an extra year or even four years in high school. For languages in general, one area of service rendered by a college but almost unused by the high schools is the Georgetown University Institute of Linguistics. Because of lack of interest, the Institute has had little impact on our Jesuit secondary education despite the fact that the Institute was the first in the nation. Our high school teachers could receive a Masters in Applied Linguistics and Language Training, and the Institute would be happy to organize five- or six-week institutes for Jesuit teachers if principals and prefects would be interested.

Finally, some delegates recommended continued and increased cooperation with public and private schools on all levels and with the various educational associations.

The high school delegates then adjourned to Atlantic City and the NCEA Convention, with fond and grateful memories of Georgetown hospitality in its 175th anniversary year.

GEORGETOWN UNIVERSITY has signed an agreement with the four other universities in the Washington, D.C. area to pool their graduate school resources. Described as "a major step in the advancement of American Higher Education" the agreement is designed to enable a graduate student of any of the five universities to take courses at any of the other four and to receive credit. The universities involved are: Georgetown, Catholic University, Washington University, Howard University and The American University.

MAN OF THE YEAR is the designation the St. Louis GLOBE DEMOCRAT gave Reverend Paul C. Reinert, the President of St. Louis University for "his services to the community, state, and nation which were above and beyond the call of duty." In announcing the award, the newspaper devoted its sixteen page supplement to the describing of the accomplishments of Father Reinert. President Lyndon Johnson sent Father Reinert a congratulatory telegram upon news of the announcement of the award.

Report on the College and University Discussions

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Meeting in various lecture halls of Georgetown's new and impressive Raymond Reiss Science Building, the college and university delegates to the JEA meeting were broken up into three groups for the morning session of discussion and then came together for the afternoon's plenary session. In the morning, the division was according to the size of the institutions represented, with Rev. Gerard J. Campbell, S.J., as chairman for the larger schools' section; Rev. Edward J. Sponga, S.J., as chairman for the middle sized schools; and Rev. Vincent F. Beatty, S.J., as chairman for smaller colleges. A number of representatives from the high schools were present in each grouping as well.

The discussion in Group A (larger institutions) centered on two topics that had been raised in Fr. Muldowney's paper the evening before: the push on the liberal arts colleges from the high schools and the pull on them from the graduate schools. Interest passed quickly to explanations of the systems used by various schools that had established coordination with the local Jesuit university—for example, University of Detroit High School, St. Louis High School, Fordham Prep, and St. Ignatius High, San Francisco. It was found that in several instances the college had the responsibility for the special curriculum's determination and also for some of the teaching in it. Arrangements have also been made with non-Jesuit high schools, whether by crediting special courses there or by enabling students to take Saturday courses at the college or university.

When the more general problem of communication between colleges and high schools was raised, it became narrowed down to the area of theology, again reflecting one of the emphases in Fr. Muldowney's address. It was agreed that here as elsewhere the problem of articulation could not be solved unless college departments became more involved in the planning of programs. Perhaps something may be encouraged along this line this summer, when the members of the planning committee for the coming Dean's Institute will attend the High School Institute at Santa Clara.

Independent study, it was agreed, was becoming increasingly important, and yet it seemed that few colleges, Jesuit or otherwise, use it to full advantage. Faculty problems, concern for group dynamics,

and technical problems all play a part in delaying the implementation of such study. Parallel concerns were also voiced for "average students": their need for fewer but better courses, for more knowledge in science, and for flexibility with regard to philosophy and theology requirements.

Attention finally turned to the pull of the graduate schools, and to at least one representative, it seemed that the only person interested in undergraduate work was the undergraduate Dean, with the energies of Department Chairmen focused on the Graduate School. Competition by our students for graduate fellowships and for positions in graduate school demand our concern for the requirements involved, of course, and this problem is growing ever more acute. (A much less acute, but nevertheless interesting, question concluded the group's discussion, namely: the transfer student from the Junior College.)

In the discussion held by Group B (middle sized institutions), interest and enthusiasm centered on developing patterns of greater elasticity and flexibility at both the high school and college levels. Concern was expressed over the sometimes excessive rigidity in the scheme of required courses, as well as for factors of repetition and over-lap of the usual high school curriculum. The need for direction of students in the choice of their college programs was, nevertheless, emphasized, and it was cautioned that those subjects which have their own special organization, internal discipline and approach should be recognized as such.

The group felt that three particular areas had to be kept in mind in approaching the question of articulation between high school and college. The first is a difference of methodology whereby teaching in high schools is primarily student-oriented, with the consequent danger of over-dependence on the part of the student, while teaching in colleges is more subject-oriented and runs the risk of academicism. Secondly, students are required to exercise greater responsibility in colleges than in high schools—with regard to choice of curriculum, course methodology, and so forth. Finally, there is a difference in class scheduling, with block-scheduling in high schools and distributive scheduling in colleges.

Articulation between colleges and graduate schools, it was felt, could be directly improved by more frequent use in the colleges of seminar courses, directed reading programs, and the preparation of special papers. Here, as well as in general high school and college relations, profit could be derived from exchange visits by

teachers and also from exchange teaching. Strong support was given to the investigation of further possibilities for exchange professorships among our Jesuit colleges, and on this note the discussion closed.

Group C, composed of representatives from our smaller colleges and universities, was first interested in the percentage of Jesuit high school graduates who matriculate at Jesuit colleges, and found that the percentage varied from 15% to 25% in the schools represented in the group. The importance of the high school principal's encouragement in this matter was noted, as were the problems posed by the substantial scholarship aid offered by other colleges and the usual proximity of the Jesuit high school and college, with a consequent reluctance on the part of students to remain in the same area and in some cases on the same campus.

Regarding the larger aspects of articulation, it was agreed that programs developed by departments in the schools and colleges were to be preferred to those prepared by deans and principals and that generally the initiative would best come from the college department. The suggestion of an organized seven year program combining high school and college was considered a possible incitement for students to attend both our high schools and colleges, but there was no common opinion as to whether it would be best in such a plan to eliminate the fourth year of high school or the first year of college. This discussion led into another briefer one on the future in general of the smaller liberal arts college.

Comment then moved to the necessity for quality and excellence in our colleges. Suggestions were made concerning the cooperative hiring of faculty and cooperative course planning. Among the obstacles to such ventures are variations in tuition, confusion as to the source of degrees, serious but seemingly not insurmountable problems. Related to this point there was a warm debate on the degree of success presently attained through professional preparation and/or general education.

A final and interesting area of the discussion centered on whether there are distinctive features in Jesuit education or whether our differences are due to the presence of Jesuits on the faculty. Here it was noted by representatives from some of the scholasticates that this question was of interest to many young Jesuits who seem reluctant to commit themselves to secular academic subjects, but prefer areas such as counseling and guidance, possibly exercised on secular campuses. The group felt that such attitudes mirrored

contemporary interest in social outcomes and personalist orientations, and also indicated an absence of complacency in our work as it is presently being done. They are attitudes which should readily result in advantages for our apostolate.

When the representatives from all the colleges and universities met again after lunch, thought seemed at first as snowbound as the campus on which the meetings were being held. Eventually, the topic of the effect on the high schools of the non-Latin A.B. in the colleges drew comment. Difficulties were expressed with fitting modern language prerequisites into the high school curriculum and with placing students at colleges where Latin had been dropped. There was little discussion of the various possibilities, however, for making the Latin and Greek program more flexible in the high school.

Advanced Placement was recognized as an important part of today's curricular scene. Some schools in the United States have between 15% to 20% of their freshman class entering with some advanced placement, and it is well known that the general quality of freshman classes is improving. As these tendencies continue, we can expect further improvement through the influence of advanced programs on the regular curriculum, while higher quality programs, measured by new quality criteria, will also be developing. It seemed again a general consensus that the key to effective use of both advanced placement tests and articulation problems in general is the college department led by its chairman. The departments in small and middle-sized institutions, furthermore, have special roles to play in developing flexible programs, since they can frequently accomplish more than the departments in the larger institution which may be preoccupied with graduate and professional efforts. Yet, paradoxically, it seems that many small liberal arts colleges are less liberal in actual fact in accepting students with advanced placement than are the more "preoccupied" larger schools.

Heavy stress was laid on the need for communication at every level: between high school and college; between college and graduate or professional school; between Jesuit and non-Jesuit schools—all preferably at the departmental rather than administrative level. Greater communication than we presently know is imperative, as Fr. Bernert had so emphatically pointed out on the previous evening, and may result in numerous advantages in articulation. Some of these came in for particular attention; for example: pooling resources for academic counseling; flexibility in handling course re-

quirements at both levels; interchange of faculty for both observation and teaching; encouragement of the early admission and advanced placement programs; continuing dialogue on both the administrative and instructional levels. A further area in which increased communication is necessary is in recruiting our students for Jesuit graduate and professional schools. Here the informed and positive direction of students is essential, and few situations will more easily reveal whether the college has been more really interested in "professionalizing" its students or rather in "educating" them. The situation must be a realistic one, however, and discussing the "wedding" of our schools at various levels gave the discussion not only some further insight but some needed comic relief as well.

With a certain appropriateness, the final topic of discussion was articulation between our colleges and universities and our own scholasticates. There seems to be, as was noted in the discussion of the smaller colleges' morning session, a new concern among scholastics as to how the Jesuit priest fits into the pattern of our schools. Reference was made to the large numbers of Catholic students who are presently on secular campuses, with their need for further instruction in the faith and the likelihood that their numbers will be increasingly larger in the near future. Some comments were made by several scholastics from Woodstock who were visiting the meeting, and the general reply to their questions seemed to agree that work among students on other campuses would certainly be Ignatian but that the Society's present commitment in the United States involves our scholar-teachers to such an extent that they cannot be spared. Appositely, Fr. Rooney closed the meeting by expressing not only Father General's but the Holy Father's emphasis on the Apostolic character of our high schools and colleges and the admiration expressed by both men for the work now being done.

International Conference on the Apostolate of Secondary Schools Rome, September 2nd to 4th, 1963

INTRODUCTION

With the permission and hearty endorsement of Very Rev. John B. Janssens, S.J., General, an International Conference on the Apostolate of the Colleges¹ was held at Rome from September 2nd to 4th, 1963. Nineteen Fathers representing thirteen different countries were present. The list of participants will be found in Appendix A.

The following report attempts to give only a summary account of the discussions. Some Fathers, particularly from Africa and Asia, who had been invited to the Conference, were unable to attend. It will be obvious, then, that some of the points covered in this report apply to certain countries only "*mutatis mutandis*."

The participants were received by the Holy Father, Paul VI, on Monday, September 2, 1963. In a brief address the Holy Father pointed out how dear to the Church is the apostolate of education. He indicated how much he esteems the work of the Society in this field, and he recalled his own education received at Arici College of Brescia and at the Gregorian University.

Very Reverend Father General received the Fathers at Villa Cavalletti on Tuesday, September 3, 1963, and expressed his joy at being able to greet them personally. Father General had willingly approved the proposal for this Conference and he suggested that a similar meeting be held three, four, or five years from now.

On the basis of reports prepared in advance of the Conference, which he had read and found so informative, Father General made several very practical observations and suggestions. Here is a summary of them:

1. *Freedom of Education*

We should bend all our efforts to combat the tendency to state monopoly of education. It is, of course, to be expected that some control will be exercised over education. In the United States this is done through public opinion. Elsewhere the state exercises this

¹ It should be clearly understood that the Conference restricted itself to considerations of the "college" in the European sense—and even more specifically to secondary education. Hence, wherever the term college is used it should be understood as secondary school or, as it is called in some countries, high school.

control either through examinations which students take before an official board or through "ad hoc" agencies which testify to the fulfillment of certain educational standards. An example of such an agency would be the Belgian "jury d'homologation." In countries where the state grants subsidies to the schools, it has a perfect right to see that these funds are properly used.

We must endeavor to spread the right understanding of freedom of education and we must be ready to lead the campaign to achieve it, making use, for example, of the power of the press. The freedom of education that is theoretically guaranteed by the constitutions of many countries is in reality non-existent; for example, in Italy, in Spain, and in general throughout Latin-America. True freedom and equality are not guaranteed when the state, although taxing all citizens, reserves its entire educational budget for one privileged category of schools.

From the viewpoint of distributive justice, the state is bound to aid all schools that merit the name. Holland, Denmark, and Belgium are outstanding examples of countries where this distributive justice is observed. The form of assistance that is probably easiest to obtain is direct subsidy to parents since this is based on the universally proclaimed rights of the person and of the family.

Unless we receive some subsidy from government, it will become more and more difficult to maintain our schools. This is all the more true since we ourselves are bound to pay adequate salaries to our lay teachers.

At this point one Father remarked that in view of the changes in public opinion that must still be brought about, a center for educational documentation and coordination serving several provinces, countries, or regions would seem to be extremely important. Very Reverend Father General felt that such a project is worth having several Fathers assigned to it. He cited the example of the Latin-American Secretariat for Jesuit Education.

2. Personnel of Jesuit Colleges

First of all, every college must have a prefect of studies distinct from the rector and from the prefect of discipline. The character of the office of prefect of studies is such that only those Fathers should be assigned to it who would be excellent teachers themselves. The prefect of studies can accomplish much more than one teacher.

The integration of lay-teachers into the teaching staffs of our col-

leges still leaves much to be desired. Father General gave as an example of such integration the participation of lay-teachers with Ours in teachers' meetings. Our aim should be to inculcate in our lay professors a realization of the apostolic character of their work. This cannot be done unless there are cordial relations between lay-teachers and Ours.

3. *Value of the Apostolate of the Colleges*

a. Unfortunately, among some of our younger members one detects a lack of conviction on the value of the apostolate of the colleges. The same can be noted also outside the Society and even among bishops.

To dispel doubts of this kind, it will not be sufficient to look merely to the good that is immediate; rather one must look at the Church as a whole. In such a view, colleges appear indispensable for the spread of Christianity into public life. Parochial activity is not enough. What is necessary is activity that is supra-parochial, supra-diocesan, supra-national. Think for a moment of the widespread influence of publications such as *America* and *Etudes*. We need a Christian elite; we need men of worth who have become such as a result both of their humanistic culture and of their Christian way of thinking.

In answer to a question about the term "elite," Father General replied that he would willingly see the word "elite" translated by the Ignatian term "insignes" rather than by "leaders." Furthermore, "leaders," he said, "nascuntur non fiunt." It is our task to cultivate the resources of each student and especially his powers of expression. In this way, men will be prepared who will be ready to assume leadership. Concerning selectivity in the admission of students, in spite of the views of certain bishops on this subject, the good of the Church requires that we be not forced to accept or retain all students who apply to our schools.

b. As examples of and testimonials to the value of the ministry of the colleges, Father General mentioned that in Viet-Nam, in spite of some wonderful apostolic works among university students, a dichotomy in the mentality of the young people is noticeable: fervent piety on the one and a secular "Weltanschauung" on the other. The remedy for such a dichotomy could be found in Catholic secondary schools.

In Bantu, Africa, conversions were formerly easy. Elementary schools were opened everywhere. But faced with a veritable erup-

tion of Western culture, through radio, TV, etc., bishops are now pleading for Catholic secondary schools; otherwise Christianity will remain on an "elementary" level.

In Dublin, the Archbishop was asked: "Why are so many men to be seen at week-day Mass?" Without hesitation he answered: "Catholic schools."

c. However, these results cannot be attained if laymen only are on our teaching staffs.

d. We must not forget that the ministry of the colleges is hard; and its apostolic character is not always evident. Because of its "obscure" character one might well compare it with the ministry of the confessional.

e. The ministry of the colleges was favored by Saint Ignatius. By 1556 the Society already counted fifty colleges but only four professed houses. While it is true that General Congregations sometimes recommended moderation in the expansion of this apostolate, never did they question its value.

People outside of the Society greatly appreciate the apostolic service rendered by our colleges. Whenever the Society wishes to close a school, a storm of protest comes from families and from bishops too; sometimes they appeal directly to the Holy See.

There is no doubt that we have many other things to do. Some young Jesuits rightly extol the scientific apostolate as being in the very front rank of our ministries. But scientific work is very exacting; it is far from being suited to all. And even among those assigned to it, a large number do not meet all the concrete conditions required to engage in it. Therefore "oportet haec facere et illa non omittere." Besides, even those of Ours who have been assigned to specialized works derive from a period of work in the colleges an experience that contributes much to a balanced personal development.

4. *Mass Media*

Father General mentioned at the end of his address the necessity for forming our students in the use of modern means of communication (mass media). This formation is a function of our colleges. But it will not suffice just to show our students films. Our goal should be to form our students and to achieve this the methods already in use in certain provinces must become widespread.

THE CONFERENCE

In the course of the Conference itself, each of the questions on the agenda was, after a brief presentation of the main points, discussed separately by the various language groups (English, French, Spanish). These group discussions were followed by general discussions. In this summary of the Conference an attempt is made to combine brevity and substantial fidelity. Because of their special interest a summary of the conclusions drawn up by the English language group will be attached as an appendix to this report. It was not thought necessary to reproduce as part of this report the factual reports, gathered and sent to the participants before the Conference, which describe actual conditions in the schools of the different countries in question. Moreover, lack of time prevented sufficiently thorough investigation of certain points.

It should be remembered that this was a meeting of "technicians," who had been asked to formulate statements, reflections, or suggestions calculated to inform Father General and his collaborators on a limited number of problems. There was no intention of discussing the principles of the Institute concerning the apostolate of the colleges (the term is used here for institutions at the secondary level for students of from about eleven to eighteen years of age), the value of this ministry, or its general objectives. These principles have already been clearly defined, especially by the XXVIII General Congregation (1938), in its Decree 31 to which repeated reference was made in the course of the Conference.

The topics touched on in this decree² are as follows: The apostolate of education is a ministry of prime importance; it should form not only men of culture but men with a Christian sense of values that apply both to their social lives and to their private lives; men who are prepared and who are committed to participation in the modern apostolate; the need to establish a (province) educational council; the opening of our colleges to gifted young men without financial discrimination; question of free tuition, scholarships, etc.; long-range influence on alumni.

From this Decree 31, it would seem that back in 1938 the General Congregation had a glimpse of the future. It foresaw the new social structures spreading education far and wide and the danger of allowing our schools to be practically reserved for the rich and, to the discredit of our educational ministry, closed to able but financially less gifted students. It foresaw the impossibility of each school

² XXVIII Gen. Cong. Decr. 31, *Acta Romana* Vol. IX, 1938-1940, p. 53.

solving by itself its educational problems and the consequent necessity of recourse to "technicians." It stressed the ever-growing need for free tuition; insufficiency of an education that ended at the secondary level.

Where are we twenty-five years later? How does our achievement square with these ideals? Where are we going? The Conference was meant to help us in checking our course.

I. OBJECTIVES, NEEDS, AND GENERAL CONDITIONS OF JESUIT COLLEGES*

1. *The Changes Around Us*

In the last twenty-five years, tremendous changes have taken place in the educational world. Actually we are in the midst of an evolution.

The "school explosion" is well nigh universal. As a consequence there has been a drop in the percentage of students in Jesuit schools compared with students in other Catholic schools, and in all the schools of a given country; there is also an increase in the absolute number of students enrolled in secondary schools. Interested as she is in the common good, the Society cannot be disinterested in those students even though she cannot serve them directly. Still another consequence of the "school explosion" is that upon leaving our schools, our students, especially at the universities, will mingle with an ever-increasing mass of young men who have completed equivalent studies elsewhere. This is true in the more developed countries. In areas still in the process of development, just as formerly in the more advanced nations, our alumni still form a fairly large proportion of the students at the university level.

But besides the quantitative aspect there is a qualitative aspect as well of the evolution. Both the concept and the reality of humanism is in process of evolution. Not only the sciences and techniques dealing with matter but also values of an esthetic and emotional nature (music, for example), have taken on a new importance. There is the growing influence of mass media and of the role of the image. Moreover, on the part of students, there is a change in their receptivity; they have an increased sensitivity towards forms previously unknown, and a consequent necessity for new modes of expression.

* Because the Report of the English-Speaking Group will be of special interest to the readers of the JEQ, we are including this Report as Appendix B to this article.

Public opinion, governments, and political parties are manifesting a growing interest in youth and in education.

An economic evolution is taking place in the field of education. The increase in educational expenses (salaries, building costs) is placing greater and greater limits on the exercise of private initiative, and will continue to unless government assistance is forthcoming.

Our students today live far less isolated from other milieux than formerly. Along with our colleges, therefore, we must be mindful of other apostolates that meet the needs of the times, such as: training of teachers for other schools; the apostolate of the family; vacation activities reaching young people other than our students; eventual expansion of our educational work to the university level.

But for the good of our colleges themselves, the evolution that is going on about us demands that we do considerable rethinking. Specific areas in which such rethinking would seem to be indicated are: the objectives of our colleges; our student selection process; our economic situation; our curricula. Each of these will be treated briefly in paragraphs 2. to 6. that follow.

2. Ideal of the Man to be Formed

There was general agreement that the term "insignis," taken from the Spiritual Exercises, might be used to designate the kind of a man we are trying to form in our colleges. This term is used in the sense of distinguished, outstanding, as a man by his culture and his effective influence, and as a Christian. This moral and religious development must go hand in hand and be at the same level as his cultural development.

"Insignis" does not necessarily imply the accession to leadership properly speaking: i.e., the leading position in political or economico-social society, or in the activities of the Catholic apostolate. This kind of leadership will be more frequent in those countries where there is still greater inequality. "Insignis" means the capacity and desire to exercise a Christian influence, at least by diffusion, as a ferment or leaven. At times a man will be "insignis" by a completely Christian exercise of a profession. This generally is the apostolate of the layman, an apostolate that is both possible and of the utmost importance. (Cf. Conc. Vat. II: Vocation of every layman to the apostolate). At times he will exercise this apostolate as a member of a Catholic Action Group similar to the priest or

religious; at other times he may exercise his apostolate without any such membership.³

This ideal includes a solid faith that impregnates the whole intellectual formation of the subject; a Christian view of the world (*Weltanschauung*); a culture and open-mindedness that correspond to the needs of the times; and the proper use of all sources of influence (communications, etc.).

3. *Criteria for the Selection of Our Students*

Considering the objectives of our colleges and the means necessary to achieve them, our method of teaching and our aim of both direct and indirect religious formation, our colleges are not suitable for all applicants. For their own good as well as for the good of the Church, it will be better for some applicants not to be admitted to our colleges. Some students would be out of place in them.

We should, of course, exclude any discrimination based on the financial condition of the family (see below 4. *Economic Conditions*), on social rank, on family traditions as such.

The following are valid criteria for judging the suitability of an applicant to a Jesuit college: a combination of aptitudes and dispositions that make it possible for the college to exercise its formative influence on the student, and that make it possible for the student not only not to hinder the educational process but rather to give it his positive cooperation.

Criteria of an intellectual nature are easier to apply: aptitude of the student to profit by his courses and, normally, to continue his studies at the university-college or university level.⁴

The criteria of moral and religious nature are more difficult to apply. In general we can say that there should be aptitude for a superior Christian formation. While it is difficult to be more positive, there are some contra-indications to the admission of an applicant. For example, a vicious moral character or a family background that would constantly clash with our aims and our system of education.

A non-Christian background is not necessarily opposed to our system. Consequently our criteria apply, with proper adaptations, to schools in non-Christian or non-Catholic countries. In the latter, our schools have an influence by their balanced humanistic and

³ In certain regions, such as Latin-America, there may be a greater need to emphasize the necessity of forming leaders, promoters of an apostolate, especially in view of the actual situation and the efforts of atheistic propaganda in Latin-America.

⁴ There are, of course, exceptional circumstances which force our schools to admit students on a wider basis (e.g., the only school in a given area). Likewise, it might be advisable to have such or such a curriculum available for less endowed students.

Christian spirit which should penetrate the teaching even of so-called "profane" subjects.

Indications that an applicant measures up to our criteria can be furnished by the student's previous school, by the context of his family life, by an interview with the student if he is old enough. To be more specific, we should, as far as the age of the boy will allow us to conjecture, have the firm hope, based on his ability, that he will later exercise an influence (either "vertical"-leadership, properly speaking, or "horizontal," by diffusion), and that he will manifest a sensitivity and a broadness of vision especially in the matter of social duty.

The same criteria for admission hold also, in due proportion, in regard to the student remaining in the college.

To obtain the cooperation of parents and to avoid misunderstanding, it is necessary that parents clearly understand the objectives and the characteristics of our colleges.⁵

Our claim to wish to educate an elite, even when the definition of elite is broadened to include all who would pretend to be "insignes," leads to a difficulty. The declaration of this aim leads to the charge that we are interested only in the "aristocracy."

Even apart from the answer that the most democratic nations of the world are keenly interested in the aristocracy of "brains" and leadership in any field, it should be remembered that the Church too has similar interests. A number of dioceses distinguish between their ordinary colleges and those colleges, whether they be minor seminaries or not, reserved almost exclusively for students who show signs of a vocation to a higher life or to a more intense lay apostolate. We should speak of specialized character of our colleges rather than their superiority. Compare the Spiritual Exercises of various lengths. The thirty-day or even the eight-day retreat is not intended for everyone.

We should, moreover, point out that in exercising selectivity we have the good of the student himself, and the common good of the Church in mind.

We might add that selectivity is necessary if the work of teaching is not to discourage Ours and if the colleges are to give to the Society vocations that permit her to continue the work of education.

⁵ It should be remembered that while the discussion did not treat the subject of the action to be exercised on the parents, this kind of action has become more and more necessary.

4. Economic Conditions

To avoid de facto discrimination because of wealth, free tuition is essential.⁶ In certain countries not only is education in public schools free but there is a system of educational subventions to cover accessory school expenses.

It is imperative that superiors and all of Ours do whatever they can to spread the idea that the founding of scholarships, the establishment of educational insurance, are urgent works of apostolic charity.

However, given the ever-increasing costs of operating colleges, the rising salaries of the ever-increasing number of lay teachers, and the costs of school equipment, it becomes more and more clear that some kind of governmental subsidies is becoming a *sine qua non* of the survival of Catholic colleges.⁷

We must make an organized and constant effort to influence public opinion and statesmen in order to vindicate in the name of the fundamental rights of man, and of family, true freedom and equality in education and educational financing. At times we will also have to enlighten diocesan officials.

It is obvious, of course, that not all problems are solved by subsidies, especially if our schools are conducted in too lavish a manner. A very methodical administration of funds is always necessary.

5. Kinds of Curricula

In most countries, the law or other factors limit our choice as to the type of studies (classical, scientific, modern, etc.), the subjects to be taught, the proportion of class hours, etc. But there is general agreement that a humanistic formation can and must, as far as possible, be given, whatever be our curricula. This orientation and humanistic interpretation of the curriculum is more difficult in certain subject-matter fields because we ourselves are less prepared for them and because they have generally been introduced without any thought of humanistic formation. The concept of humanism is not in itself identified with any specific category of subjects as such. It implies a connection with permanent human

⁶ Some Fathers who attended the meeting would not agree entirely with this statement. They would rather say that to avoid discrimination, education must be available to all who are capable of profiting by it, and that a financial barrier must not stand in the way of receiving an education. While the financial barrier is removed by government paying full costs, or by scholarship programs, or by loans, really makes little difference. The essential is that an education is within the grasp of all able students.

⁷ While indicating such subsidies for our colleges, we must always make certain they do not bring excessive restrictions on our liberty.

values even if the forms that these values assumed differed, for example, in the sixteenth, eighteenth, or twentieth centuries.

Some participants in the Conference felt that it might be better to speak of humanistic "components" in the formation of the mind rather than humanistic or non-humanistic disciplines.

Whatever the choice or proportion of the various disciplines, three components are essential: first, the religious component (God); second, humane sciences (man, all that is human in mankind), including literature, etc.; third, sciences of the material universe (the physical world). At present, for example, the so-called modern curriculum has a tendency to neglect the third. Evidently, there is some overlapping of these three components. The esthetic component would seem to form part of and be connected with the second. Should a fourth component, physical education, be introduced? The presence of at least a minimum of these components is always to be maintained among the requirement courses. This minimum can be supplemented by extra-curricular or co-curricular activity as well. The way it is supplemented will differ according to different age groups. (Cf. New Educational Plans in Italy.)

So much for the material components or elements of the formation to be given. As to the formal components, i.e., manner of giving it, our teaching should arouse self-activity and an effort to reflect; it should develop a true critical sense and a strong reaction against mere passivity or false spontaneity. Our teaching should be individualized and at the same time favor the social element, for example, by using and developing team work among students.

Secondary teaching differs from university teaching. The teacher in the secondary school is not a lecturer who delivers a monologue but a *magister*, i.e., one who conducts a class and who makes his students work.

As much as possible, we should strive against mere cramming for examinations (*bachotage*). And we should try to influence important educational associations and government educational agencies to do the same. This would be one way to promote humanistic formation in all years and divisions of secondary studies.⁸

It might be well to mention here some passing observations that were made regarding certain subjects:

The Priority of Latin (Cf. Coll. Decr. 139-Epit. 397 §1): This

⁸ Cramming for examinations (*bachotage*): by this term is meant the effort that is made necessary almost exclusively by examinations that are, almost exclusively factual in their nature.

priority will no longer be interpreted as in the past. Besides the document already had in mind a functional objective as can be seen in the words *ad ingenia excolenda*.

Modern Languages. These too are to be used as an instrument of formation. For this purpose, naturally, the mother tongue comes first. However, there is some talk now of using a second modern language as a basis for formation. In certain countries, still other languages will have to be learned (not necessarily within the school curriculum since there are other more expeditious ways of learning a language) at least as a means of access to the necessary sources of knowledge.

Mathematics. Mathematics is a language. It is the language of science and should be learned as a language. To this extent, mathematics belongs to the humane sciences component of the curriculum.

Physical Sciences. A particular effort must be made to humanize the teaching of "sciences."

II. TEACHING PERSONNEL

1. Jesuits

The general formation that is given to young Jesuits, however indispensable it may be, does not suffice to make them teachers. In addition, they must have the following:

- a. A scientific preparation at the university level for the subject matter to be taught;
- b. At least a minimum of professional education: courses in the history, psychology, and methods of education;
- c. The proper attitude of mind toward the office of teaching.

On this point it seems pertinent to point out the existence of a new enemy to our work of education. It is the presence in some places, and the attitude of some Jesuits who, although they are very much engaged in the work of education, do not believe that teaching is preeminently worth while for forming man and his mind. Elsewhere there are Jesuits who seriously raise the question whether it would not be more advantageous to abandon our secondary schools in favor of university teaching or teaching in other schools.

It is especially imperative to eliminate the cause of the feelings of inferiority some of Ours may have in the presence of other much better prepared teachers, Jesuit or lay, or in the presence of other fellow Jesuits engaged in works that are more esteemed in the province. From these we can gather the importance of adequate

professional formation; and also the importance of being able to convince young religious engaged in the schools that they are accomplishing a work that is truly apostolic.

In some parts of the Society, there is a great need of a long-range plan and policy which will assure, as much as possible, the stability of Ours in their teaching assignments and a priority for this ministry over others. In this way, we shall avoid the danger of allowing the work of education to appear as a second-class activity of priests and the tasks of the colleges as the job of scholastics who are already overloaded during regency.

Masters of Novices, Superiors and other Fathers in the Scholasticate can contribute much to forming proper attitudes toward the work of teaching, not so much by arguments from authority or from tradition as by showing that the college is an essential instrument of the modern apostolate.

Some methods, already in use or to be introduced, of caring for the technical training of our teachers:

Courses: As part of the regular curriculum during Philosophy (and eventually in the Juniorate), there should be introduced distinct courses in elements of educational psychology and history; introduction to modern pedagogical theories; characteristics of Christian and Jesuit education; summer schools or sessions during philosophy and regency (magisterium, interstitium).

Practice Teaching: Provision should be made for practice teaching and for practice in testing, etc. The philosophers in the Philippines, for example, under the guidance of a teacher, teach catechism in public schools; similar practice in the theologate at Maastricht; in some parts of the U.S.A., on "villa" day, scholastics attend classes in a school; scholastics teach the classes themselves, which a veteran teacher or their associates criticize; in other American provinces during the juniorate or philosophy, the scholastics, to comply with legal requirements, undergo a training period of several weeks in a school during which they teach several hours of class which they prepare and conduct under the guidance of a competent Father.

Regency: The Regency should be the real, directed training period. (Cf. The Function of the Local Prefect of Studies.)

For Experienced Teachers: For active, experienced teachers, means should be sought to allow them to make use of the many university summer courses that are now common in almost every country.

For future prefects of studies (especially provincial), an advanced specialization in the science of education if not essential would be extremely useful.

2. Lay Teachers

Considering their responsibility in the formation of a Christian Catholic elite or of distinguished Catholic (insignes), all teachers, both Jesuit and lay, must themselves set an example. The college must help them to understand their apostolic mission. This may be done by retreats, days of recollection, Sodality, periods of orientation, etc.

Formerly, lay teachers were admitted only on a supplementary basis. That stage has passed; now they must be treated as participants in a common task, either as teachers or in assignments as sub-prefects for various departments.

This implies the following:

A Suitable Salary: as close as possible to salaries in public schools.

Guaranteed Tenure of Office: This is already common practice in a number of countries; we should not wait to be forced to grant it through political or other pressure.

Integration into the Faculty and Administration of the School: This is already very advanced in Anglo-Saxon countries. For example, laymen participate with and on the level with Ours in pedagogical conferences and teachers' meetings. Faculty rooms are open to laymen as well as to Jesuits, with a library, magazines, cafeteria. Every encouragement is given to collaboration between Jesuit and lay colleagues.

3. The Prefect of Studies of the College

His qualifications have already been rather adequately described in several documents, such as the *Instructio Pro Assistentia Americae*, etc. (P. Ledóchowski, 1934); *Manual for Jesuit High School Administrators*, (U.S.A., 1952); *Regolamento* for Italy; *Règlement Général des Collèges*, Southern Belgium, 1963; *Directorio-Reglamento*, for Spain, 1963; etc.

The prefect of studies should be full-time and distinct from the rector and the prefect of discipline. He is much more than an administrative secretary; he must be the inspiration of the educational activities of the college. Normally, he visits all the classes; he introduces new teachers, Jesuit and lay, to their new profession, helps them and follows their progress. He launches new activities calculated to promote teaching, (e.g., teachers' meetings; parents' meetings, by class or group of classes).

III. COORDINATION

1. Province Coordination

Coordination of the educational work of the colleges of a province is, of course, essential and is generally organized through the office of the province prefect of studies. In a few countries, this is done through a national prefect of studies.

Such coordination does not imply regimentation; it should always be harmonious. No changes should be made in one school without taking into consideration the other schools of the province. There should be common discussion of problems and common planning for the best exercise of our educational effort.

2. Provincial (or National) Prefect of Studies

The office of province (or national) prefect of studies is of two kinds.

- a. The office of province prefect may be set up in such a way that the province (or national) prefect is not limited to teaching alone but embraces all aspects of education, including eventually such economic aspects as construction, transfers, etc.
- b. A province prefect may be set up in such a way that his activity is confined to the studies of Ours "in ordine ad collegia" (exclusive of the ordinary studies of philosophy and theology).

These two offices can be united in a single person. If several provinces of one country have a single national prefect of studies, each province will normally have its own prefect of studies for Ours.

There was unanimous agreement on the importance of the provincial or national prefect's office. The holder of this office should not be a local rector or prefect. He should be a full-time prefect. He should be prepared by special university studies.

According to the principles of the Institute, the major superior should assign him as wide powers for initiative and responsibility as possible. These are perfectly compatible with necessary dependence and complete fidelity. In the case of a particular province prefect, the Father Provincial can delegate authority to him. In any case, it is imperative that the province prefect enjoy in his province effective authority and prestige.

His prerogatives (Cf. for example, *Manual*, (U.S.A.), *Regolamento*, (Italy), *Directorio-Reglamento*, (Spain), etc.): For the pro-

vincial prefect's office in the colleges, all present thought it normal that the province prefect should be the principal "technical adviser" at the college level; that in these matters, his should be the first opinion to be asked and welcomed. Several Fathers think it important that the actual presidency of the Province Educational Council and of committees or meetings of a similar nature should be the exclusive function of the province prefect. In such cases, the prefect makes a report to the provincial of the work of the council and the provincial retains responsibility for decisions made. One Father compared the office of the prefect to that of the provincial procurator (or of the Revisor Adm. Temp.) who normally inspects financial accounts, formulates recommendations, and should always be consulted.

The Prefect of Studies of Ours: It is his task to direct or supervise special studies undertaken with a view to college teaching and also to work out and propose to the provincial a plan of the studies that need to be undertaken (for example, the number of mathematicians that will be needed, and the names of possible candidates in these fields). Eventually, especially if the province has to prepare professors for the scholasticate, for universities, etc., the prefect will be assisted by a special committee of competent Fathers. An example of this is the Comité d'Orientation in Lower Canada.

3. *Supra-National or Regional Coordination*

National and/or regional coordination of our educational works is unanimously desired. It must be continued and improved where it exists (U.S.A., SELSI en Latin-America, initial stages in Hong Kong); where it does not exist, it should be started, (Africa, India). There seems to be a universal demand for it in Europe.

Its Objects

- a. It can cut through diversity of situation;
- b. It offers mutual aid to obtain a common spirit;
- c. It makes possible exchanges of documentation on matters of educational policy, experimentations; for example: the use of films in teaching; "European" co-curricular activities which are developing so strongly; European camps; exchange of students or of classes (between Germany and Holland, between France and Austria), especially beginning with the German Modellschule; study of and eventually setting up of European summer schools (with the problem of personnel);

d. It could prepare meetings of prefects of studies of interested areas.

e. It would stimulate, orientate, encourage research and publications (for example, those put out by The Historical Institute, S.J. or such centers as Lumen Vitae, etc.) on Christian education or on the pedagogy of the Society.

Method of Operation: It would not be a prefecture with delegated authority but rather an office, a service center.

At least one full-time Father, equipped with adequate secretarial help, assisted to some extent by Jesuits from other countries on a part-time basis. It would establish contact with international organisms such as OIEC, (Office International de l'Enseignement Catholique), Brussels; UNESCO, Paris, etc.

4. *Coordination Within the Entire Society*

The Fathers from continental Europe and from Latin-America showed particular concern for the need of coordination, especially to increase and deepen the scientific justifications (i.e., philosophical, theological, historical, psychological, etc.) of our education. They deem it most important that at least one man or one office of the Society have as its prime object the present educational activity of the entire Society. This Father would have, among other tasks, that of favoring movements or "campaigns" such as Very Reverend Father General recommended in his address at Villa Cavalletti on September 3, 1963.

Those Fathers would have liked, therefore, to see established, in addition to regional coordinating agencies, a sort of office such as was described in number 11 but for the entire Society. They felt that such an office might be located with advantage near the Curia.

The English language group expressed a different view of the opportuneness of creating at the present time such an office. (Cf. English Report, third day, Appendix B.)

There was unanimous agreement on the following:

1. Such international conferences as this one should, in the words of Father General, be repeated after three, four, or five years. Such meetings will be all the more profitable if they are prepared by prior documentation, by international collaboration, by an interim working committee to follow the directives given by Father General. Several Fathers thought it advisable that, without add-

ing to the agenda, the conference be lengthened, all the more so since the geographical and linguistic differences of the participants require more time for real contact. The question might also be raised as to whether the summer vacation is the most convenient time for the prefects.

2. Between the regional centers (and, of course, among the provincial and national prefects' offices as well) some system be devised for regular exchange of reports drawn up by the different centers.

5. *Study Center*

What organism, instrument, institute, should be set up for the study of the science of education and for advanced studies of Ours in this subject?

Education has become everywhere the object of reflexive knowledge, of theoretical and applied sciences of systematic teaching, of methodical research. In Europe (more than in America), the Society has, generally speaking, remained at an experimental stage in these fields, both as regards Christian education in general and Jesuit education in particular. However, even among Catholics, the science of education is often in the hands of researchers, writers, professors, inadequately trained in the necessary philosophical and theological formation. Consequently, there results an immature perspective and mentality, a disregard of spiritual and supernatural factors, and dangers even in the field of spirituality (exaggeration of determinism, etc.).

By way of examples and comparisons, the Salesian Fathers have in Rome in their Pedagogical Faculty, the only one of its kind in Italy. In the Society, Schools of Education have been opened in America and elsewhere; in Rome, there are the Institutes of Missiology, Social Sciences, or Spirituality, The S. J. Historical Institute.

To what extent, and when, should we organize a center of research on education? Could we not, at least, establish an agency which would complement the existing public or Catholic institutions?

In the meantime, for special studies by Ours, it is expedient to have careful recourse to existing institutions. (Compare the problem of specialization by Ours in the study of means of communication. This is, in addition, a sector of education.)

For a long time, Father Edward B. Rooney has endeavored (unsuccessfully) to bring about the establishment at one of our univer-

sities of an Institute on Jesuit Education. All the more reason for an agency of coordination to help in the use of what exists outside of the Society and harmonize what is being done within the Society.

CONCLUSION

At the close of the Conference, the participants expressed cordial appreciation

To His Holiness Paul VI for so graciously receiving us in audience.

To Very Reverend Father General for his hospitable reception at Villa Cavalletti and for his enthusiastic support of this Conference.

To the Province of Rome for so generously acting as the host to this Conference.

To Father R. Lombardi and his staff for making the facilities of Il Mondo Migliore available for our Conference.

To Father Ferdinando Trossarelli who made all the preparations for the Conference, and, as its chairman, directed the Conference through three days of most interesting and helpful discussion.

To Father Louis Renard who acted as our genial and ever gracious secretary.

Rome, September 2-4, 1963.

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International Conference on the Apostolate of Secondary Schools Rome, September 2nd to 4th, 1963

SPECIAL REPORT OF ENGLISH-SPEAKING GROUP

1. OBJECTIVES, NEEDS, AND GENERAL CONDITIONS OF JESUIT COLLEGES*

1. *The Changes Around Us*

2. *Ideal of the Man to Be Formed*

There was considerable discussion of the meaning of the word Elite when applied to the ideal products of our schools. It was suggested that we should aim to turn out "leaders"; but this was strongly disputed. In countries where the Society's schools hold a quasi-monopoly of secondary education—chiefly less developed countries—the majority of our graduates may expect to hold leading positions in their walks of life; but in countries with more highly developed systems of education this will not be the case. Our aim might therefore be better defined in terms of the Ignatian ideal; we want to turn out "distinguished followers of Christ," in whatever sphere of life they may be, men who may not be leaders, but who will be *insignes* by the use they have made of their moral and intellectual gifts, by the development of these gifts in school; and the use of them after school.

Although the question really overlaps tomorrow's subjects for discussion, we felt it would be necessary to urge a corollary to this point: if the Society's schools aim to produce men who are *insignes*, and if that education is effected largely through the boys' identification with and imitation of their Jesuit masters, then the Society must be prepared to allow at least some Jesuits who are *insignes* to work in our high schools. One of our group remarked that in some provinces, the mere fact that a priest is distinguished for his gifts of intellect and personality is sufficient to exclude him for life from work in our schools. If the products of our schools are to be distinguished among other men, then the Society must allow the work of the schools a certain priority in its allocation of the most talented Jesuits.

* The term "college" is used in the European sense, i.e., a school for students between the ages of 11 or 12 and 18.

3. *Criteria for the Selection of Our Students*

We must select our pupils with an eye to the aim outlined above, i.e., we must attempt to segregate those 12-year-old boys who show promise of becoming distinguished Catholics. The prediction of such development is easiest on the intellectual level. Tests and examinations have been well standardized and validated which enable us to estimate the intellectual promise of candidates for our schools. We discussed the question whether we should educate stupid boys; and recognized that the term "stupid" is relative and hard to define. But we agreed that we should not accept into our schools boys who do not seem to be *capable of profiting* by the kind of education which we are offering. This is a valid criterion of selection, although a negative one, and it must be applied even in cases where such a boy may seem to need special care to preserve his faith in a difficult home.

But how can one estimate the potential development of a 12-year-old on the moral and religious level? Not by any standardized tests, but only by a convergence of probabilities; by eliminating boys from homes which seem unlikely to cooperate in his education, and by weighing the evidence from the reports of his previous teachers, from the character of his family and home, and from an interview with the boy himself—and then by relying on the Holy Spirit's guidance.

At the same time we recognized that financial pressures and government regulations in many provinces make the application of these criteria of selection very difficult: we are often forced to choose from a limited number of candidates consisting only of those who can pay our fees. This difficulty points the way to the fourth question.

4. *Economic Conditions*

We want to be able to choose our pupils from the broadest possible range of candidates, not merely from those who can pay high school-fees. One road to this ideal is, as Fr. General suggests, the establishment of scholarships by every school. For this purpose it seems necessary (in many countries, at least) to plan a systematic accumulation of capital which would yield a regular revenue for scholarships. In any system of scholarships, we feel that they should be granted only on the basis of need, and that the schools, before granting a scholarship, should ascertain the means of the boy's parents, and grant only whatever sum may be necessary.

It seemed to us that the Society's schools now are falling into two categories: private schools which, as in England, Holland and elsewhere, have been integrated into a State system of education and are supported by the State, provided the teachers are properly qualified; and in the other category (for instance in Italy and the United States), private schools which remain completely outside the State system of education, and subsist financially on charity and on the fees of the pupils. It seemed to our group that in the long run there is no future for the latter type of school, and that our schools can in the long run survive only by demanding from the State the support of private schools which is our right and the parents' right, and which Pius XI defined in his Encyclical on education. France, parts of Germany, England, Brazil and other countries show what can be achieved (over a long period of time) by sustained efforts to obtain such government support. Sometimes our own bishops are shy of such involvement with the State, and then we must work towards it with the greatest discretion. But we feel that apart from that, there is no long-term future for our schools.

We discussed briefly one difficulty which arises when our schools are opened to boys irrespective of their family fortunes, and boys from well-educated professional homes mix with boys from almost illiterate backgrounds. This stage must be gone through as a phase on the way to raising the educational level of a nation; and the experience of England and the United States shows how successfully the mixing of classes can be accomplished in the space of one or two decades.

II. *TEACHING PERSONNEL*

1. *Jesuits*

Since the requirements for qualification as a teacher differ widely from one country to another, the group thought it sufficient to urge that these requirements be met as fully as possible by Ours, and as soon as possible; so that insofar as is possible, our scholastics are enabled to have some experience of teaching (and not merely teaching Religion) during their Regency.

We feel that wherever possible, the Province Prefect of Studies for the Colleges should also be in charge of the preparation of scholastics for teaching and the assignment of scholastics to special studies (though not to Philosophy or Theology). In this selection and preparation of scholastics, it is very useful to have a Permanent Commission on Special Studies, whose Chairman is the Province

Prefect of Studies. This Commission can supply continuity in planning for the needs of the Province in Special Studies, and can in this way be of invaluable assistance to the Provincial.

Scholastics should be assigned to special studies and to work in the Colleges as early as possible in their careers. This will help both to give them greater expertise in their subject, and to harness their interests and their efforts in a particular direction. Those who are to specialize in Philosophy and Theology, of course, cannot be assigned until they have shown their worth in these subjects; but making allowance for these cases, we urge that scholastics be selected for work in the colleges, on the basis of their promise as teachers, as early as possible in their careers.

How to Achieve Stability in Our College Staff

We suggest two means:

a) That no Jesuit be sent to teach until he is, and feels he is, thoroughly competent in his subjects. Many scholastics and priests feel unsettled and discontented in colleges because they feel that they are ill-equipped for their work by comparison with the highly-qualified lay members of the staff. And Prefects of Studies have complained that they are given Jesuits on their staff whom they would never have employed if they were salaried lay-teachers. Only a careful selection and training of competent Jesuit teachers can ensure a stable and contented staff.

b) Fr. Ledochowski recommended: "*Stabiles habeantur magistri.*" It will help stability if Jesuits know that they will be left in the same college for a long time; it will also create continuity of tradition and personnel in colleges, so important for our relations with past pupils. Therefore we urge that the moving of priests from one college to another be avoided by the Provincial as far as possible; and we urge the advantages of sending newly ordained priests back to the same college in which they taught as scholastics.

2. *Lay Teachers*

Clearly they should be considered, not as salaried assistants, but as partners in our educational enterprise, sharing our aims, spirit and responsibilities. The group made the following suggestions:

a) *Salary*: we should attract the best men by offering salaries and conditions at least as good as, and if possible better than, other schools. In some countries, such as Ireland, this is al-

ready the case; in others it is a very difficult ideal to which one can only aspire.

- b) *Selection*: since we aim to educate outstanding Catholics, only lay-teachers who are practising Catholics and a model of Catholic life will be effective partners in our work.
- c) *Security*: we should aim to give our teachers a reasonable retirement pension (in some countries this is arranged by the State). Once they have proved their competence during a period of probation (preferably three or four years) they should be given security of tenure by a permanent contract.
- d) *Initiation*: Some provinces arrange a course of orientation, lasting some days, for all the new teachers in the Province schools each year. In any case, since the Society's work can hardly be understood without reference to the Spiritual Exercises, all our teachers should be enabled and encouraged, at least once early in their career, to make an enclosed Ignatian retreat. Some provinces arrange a retreat for a group consisting only of lay-masters. This would be an ideal.
- e) *Integration* into the Community should be achieved both on the level of human relations and of educational work. In some colleges Jesuit and lay teachers share the same common-room, with its library of periodicals, where they take lunch or coffee together. In others, lay-masters and their wives are invited to a social evening at the start of each term, and the Jesuit community entertains the lay staff to a formal dinner several times a year.
- f) *Further training* of lay-masters can be achieved by the supervision and advice of the Prefect of Studies, and by arranging, and possibly financing, their attendance at summer courses.
- g) *Co-responsibility*: lay teachers should attend Masters' Meetings and participate in the formation and discussion of the school's policy. Posts of responsibility under the Prefect of Studies (v.g. as in England the Headship of a Department, which carries a higher salary) should be open to competent and devoted lay-masters. Such promotion might well be by merit, irrespective of whether the teacher is lay or Jesuit. In England too, laymasters have worked successfully and satisfactorily as directors of apostolic groups in the School Sodality.

3. *The Prefect of Studies of the College*

We understand the post of Prefect of Studies in the light of the "Règlements" for the Belgian, Italian and USA Provinces. He is the head-master, the principal, the operational head of the school, and he should have (delegated from the Rector) all the powers necessary for selecting and admitting new pupils and directing the whole life of the school. It was the experience and conviction of the group that any interference by the Rector in the admission of pupils and the running of the school, is in the long run detrimental to the school's well-being.

One indispensable function of the Prefect of Studies is the supervision of classes and the supervision and training of teachers, especially of scholastics and other new teachers. The supervision of a class is ineffective unless it is followed by an interview with the teacher and a discussion of his strengths and weaknesses.

We would recommend to Provincials that Jesuit teachers be given generous chances for self-improvement and in-service training. Scholastics and priests should be sent to summer schools and enabled to work for higher degrees. Already in many provinces Regents spend much of their summer doing such extra courses. We would recommend that theologians and, where possible, philosophers be given similar opportunities to fit themselves better for College work.

III. COORDINATION

1. *Province Coordination*

The group judged that coordination between the colleges of a Province is of the greatest importance in maintaining a unity of aim and tradition in our education; and the essential means to this coordination is the appointment of an effective Province Prefect of Studies. In order to be effective,

- a) he must be a Jesuit of such gifts and personality as to command the respect of the Province's schools;
- b) he should have such training and experience as will give him expertise in matters of educational method and administration;
- c) he should be allowed to devote all his time to this work. Where a Province has not enough Colleges to warrant a full-time Province Prefect then it is better to combine with a neighbor-

ing Province under one full-time Prefect than to have a Province Prefect with another job as well. The office will not have the importance which it deserves in the eyes of the Province, if it is only a part-time job.

- d) The Provincial should delegate to him whatever ordinary authority is required in order to carry out his work effectively.
- e) He should have secretarial facilities.

2. *Provincial (or National) Prefect of Studies*

The duties and functions of the Province Prefect of Studies are well outlined in the "Règlements des Collèges" for the USA, Italian and Belgian provinces, and the group did not feel it necessary to discuss them further.

National coordination between S.J. schools seems desirable where the nation constitutes a natural unity in education. Here a national Prefect of Studies seems desirable, especially in order to represent our schools in dealing with the State.

Where national coordination does not meet the needs, there could be good reasons (v.g. in the Far Eastern Assistancy) for coordination on an Assistancy level.

3. *Supra-National or Regional Coordination*

4. *Coordination Within the Entire Society*

It seemed to the group that coordination between schools in the whole Society could best be achieved by meetings such as the present one, perhaps every three years, together with work on the Province and Assistancy level. Such meetings, prepared by the submission of reports, statistics and suggested topics from each Province, are of the greatest value, especially if all the Continents are proportionally represented. The group felt that, given the extremely diverse conditions of education (and the diverse meanings of educational terminology) in different Provinces, coordination is better achieved by such live encounters, where statistics and conditions can be explained in personal contact, than by written publications of a central secretariat. *Institutiones non sunt multiplicandae sine ratione, et rationes hic non videntur praevalere.* At the same time the group would welcome the institution of a Continuation Committee, which would gather the fruits of every such reunion, and prepare the way for the next one. And it agreed that a regional secretariat, which would coordinate the educational work of the Eu-

ropean Provinces, would be welcome. Such a secretariat would have no supervisory function, but would endeavor to keep all the European provinces informed of the problems, experiments and achievements of all the S.J. schools in Europe.

5. *Study Center*

The group felt that for the moment such an enterprise would be inopportune. Rather than commit a talented staff of Jesuits to an Institute which would probably take on a national character (since every center of pedagogical studies is oriented especially to the educational ideals and problems of its own country), it would be better to avail of the existing institutes of pedagogy in each country, and supplement that training by our own philosophy and educational traditions.

At the same time some of the group were interested in developing an Institute for Jesuit Education, preferably in conjunction with some existing Jesuit faculty, which might stimulate research into the great questions of Jesuit pedagogy, and serve as a training center for future Province Prefects of Studies. Fr. Rooney has tried for some years to have such an Institute set up at Fordham, but has not so far succeeded. It is mentioned as an ideal to which we aspire.

News from the Field

R.I.P. WEST BADEN COLLEGE: By the time you are reading this note West Baden College, West Baden Springs, Indiana, the Philosophate and the Theologate of the Chicago-Detroit Provinces will no longer be in existence. The entire facilities of West Baden College have been moved to a new site to North Aurora, Illinois some forty miles southwest of Chicago.

West Baden College was in existence thirty years almost to the day. It was started in June 1934 with the presentation of the college to the Chicago Province by Mr. Ballard. From June 1934 to June 1940 it was exclusively a Philosophate; the Theologate started in September 1940.

The new Bellarmine School of Theology is a two-story complex of eight buildings on a twelve-acre site just off the East-West Tollway in North Aurora. The former Hilton Aurora Inn contains 278 bedrooms and has a central convention area of 30,000 square feet.

The new title and address of West Baden is as follows: Bellarmine School of Theology, 230 South Lincoln Way, North Aurora, Illinois, 60542. The telephone number is Area Code: 302-896-9026.

ANNUAL CHANGES:

Very Reverend John J. Kelly replaces Father Alexander F. McDonald, S.J. as Provincial of the Oregon Province.

There were several Principals of Jesuit high schools changed on the Annual Statutes. The California Province played a game of musical chairs since most of their high schools were affected. Father Edwin McDermott moved from Principal of Brophy College Preparatory to Principal of Loyola High School, Los Angeles. Father Edward McFadden of Loyola High School, Los Angeles moved to St. Ignatius High School, San Francisco as Principal. Father Callanan becomes new Principal at Brophy Preparatory. Father Thomas Reed, long time Principal at St. Ignatius High School, San Francisco, and former Province Prefect will teach at the University of San Francisco.

In the Wisconsin Province, Father Joseph Labaj just back from Rome with a brand new degree from the Gregorian will assume the principalship at Marquette University High.

In the New York Province, Father Ned Horgan will take over the principalship at Regis High School from Father William McCusker.

Father McCusker will report to Brooklyn Preparatory as Student Counselor.

In the Chicago Province, Father Donald Nastold was named new Principal of St. Ignatius High School, Chicago. Father Charles Cagney is the new Principal at Brebeuf Preparatory. Father Cagney replaces Father William Fay who died in office last year.

In the Buffalo Province, Father Robert Keck is the new Principal at McQuade High School, Rochester replacing Father Neil Carr.

As far as we can tell from the Statutes of the various Provinces the only changes in Jesuit deans have been at Georgetown University, Loyola University, Chicago and Boston College. At Georgetown University, Father Thomas Fitzgerald, former Dean of the Juniorate at Shadowbrook, will take over from Father Joseph Sellinger as Dean of Arts and Sciences. At Boston College, Father John Long will take over as Dean of Arts and Sciences from Father John McCarthy. At Loyola University, Chicago, Father Joseph Pendergast has relinquished his position as Dean of Arts and Sciences at Lake Shore Campus. His successor has not yet been announced.

New Rectors recently appointed have been: Father Joseph Sellinger as Rector-President of Loyola College, Baltimore replacing Father Vincent Beatty. Father Francis Mackin replaces Father Thomas Lannon as Rector of Cranwell Preparatory, Lenox, Massachusetts. Father William McInnes replaces Father James Fitzgerald as Rector-President of Fairfield University.

Province Prefects: Changes were also made in the ranks of the Province Prefects in the various Provinces. In the Chicago Province, Father John Sullivan has turned over the rank of the principalship to Father Donald Nastold and is now Province Prefect for High Schools and Colleges for the Chicago Province. Father Frederick Manion, former Province Prefect for Colleges and Universities of the Chicago Province, remains as Dean at Milford Novitiate.

Father Joseph D. Fitzgerald is no longer Province Prefect for High Schools for the New England Province. Father James L. Burke former Province Prefect for Colleges and Universities for the New England Province is now Province Prefect for High Schools. Father James E. Fitzgerald former President of Fairfield University is the new Province Prefect for Colleges and Universities for the New England Province.

In the Buffalo Province, Father Neil Carr has given up his job as Principal of McQuade, Rochester and has moved his office to

Canisius College, Buffalo. Father Carr will retain his title as Province Prefect of High Schools for the Buffalo Province. No successor has been named for Father Joseph C. Glose who died in office as Province Prefect of Colleges and Universities for the Buffalo Province.

THE MISSOURI PROVINCE has announced that construction will begin in 1965 for a second Jesuit high school in the Saint Louis area.

The new high school which will be called De Smet Preparatory School hopes to have its first class enrolled in September 1966.

Situated on a property of some fifty acres in Creve Coeur in West Saint Louis County the plans call for twenty-eight classrooms and a faculty building for thirty Jesuit priests and scholastics.

THE AMERICAN ASSOCIATION OF PHYSICS TEACHERS has recently set up The Teacher Recognition Program. The purpose of this new program is to give special recognition to a selected group of teachers who have shown high competence in the teaching of physics. The program is supported by the Carnegie Corporation and is the result of a four-hour examination held throughout the United States. Noteworthy in this year's selection is the fact that out of twenty teachers chosen for this special recognition three of them are Jesuits teaching in Jesuit schools and one is a layman teaching in a Jesuit high school. The names of those given this commendation are Father Lawrence E. Barry, S.J., of St. Stephen's Mission, St. Stephens, Wyoming; Father Francis Nash, S.J., Loyola High School, Towson, Maryland; Father William I. Egan, S.J., Regis High School, New York and Mr. Robert J. Pasquesi of Loyola Academy, Wilmette, Illinois.

THE CREIGHTON UNIVERSITY announces construction of a ten-story, \$3½ million residence hall which will accommodate 704 men and a ten-story, \$3½ million residence hall for 506 women. Construction should be under way by early Fall and both places are expected to be completed by September 1965.

The women's residence hall will include a two-story dining hall extension of the present dining facilities.

Also announced as contemplated in the near future are a science building, a communication fine-arts building, and the second and third units of a medical center.

LOYOLA UNIVERSITY OF CHICAGO has announced the final plans for the medical-dental complex to be built at Maywood, Illinois. Present plans call for an investment of \$27 million for a medical school and clinic, 330-bed teaching hospital, and a dental school and clinic. Ground will be broken for the medical center in late 1964 with occupancy for the hospital and the Stritch School of Medicine in 1966. Ground will be broken for the dental school and clinic in 1967.

Loyola's new medical center is situated on sixty-one acres of land adjacent to the Hines Veterans Administration hospital and the State of Illinois' new Mental Health clinic.

The new facilities replace the outmoded facilities now located in the west side County Hospital area.

Worthy of comment is the fact that Loyola's Dental School, according to recent statistics, has trained over 46 percent of the dentists in the Chicago area.

RICHARD CARDINAL CUSHING broke ground for three new dormitory places at Boston College. The three dormitories will be of Tudor design to blend with the architecture of the ten adjacent Boston College dormitories.

The site of the \$2 million project which will provide additional housing facilities for 400 male students is located on the former Stimson Estate which had been purchased by Boston College in 1936. It is hoped that the new housing facilities will be available for the September 1964 enrollment.

FAIRFIELD UNIVERSITY presented a very impressive convocation program to honor the Quadricentennial year of Shakespeare's birth and to honor the American Shakespeare Festival Theatre, which is located at nearby Stratford, Connecticut, on its Tenth Anniversary. Besides its presentation of degrees to famous Shakespearean actors, Dame J. Anderson, Professor George Bagshaw Harrison, Mr. Elliot Norton, Mr. Joseph Verner Reed, Miss Margaret Webster, the convocation also included an address on the universality of Shakespeare, selections of scenes by the American Shakespeare Festival Theatre, and a panel discussion on The Changing Styles of Presenting Shakespeare by distinguished Shakespeare thespians and scholars.

BOSTON COLLEGE LAW SCHOOL announced the introduction of a local chapter of *The Order of the Coif*. Boston College is the

first of the American Jesuit Law Schools to get a chapter of the Order of the Coif. The permission to found this local chapter is an accolade to the high academic performance in the teaching of law. The Order is the national honorary society for high scholastic achievement in law schools. It is named after the English Order of the same name, which was the most ancient and one of the most honored institutions of the common law.

The American honorary society adopted the name of the English order to emphasize the high standards imposed for membership. The students selected must be from among the ten percent of their law school class who have attained the highest scholastic ranking and who are considered by the electing members to be worthy of the honor.

SAINT LOUIS UNIVERSITY has purchased a 45-acre estate in South Saint Louis County for development as a center for student retreats and educational conferences. The property includes a rambling one-level house and several smaller buildings and is situated on a 150-foot high bluff overlooking the Mississippi River. The house of native stone with a slate roof was built in 1928. In that year it was featured in an issue of *The American Architect*. The house has a large patio and extensive landscaping. Room for 60 retreatants and a conference room and dining facilities for 120 people will be provided in construction on the site which will incorporate the present house.

FATHER JOSEPH MARIQUE, S.J., conducted the Eighth Annual Examination of the Hellenic Tradition Seminar at the College of the Holy Cross on May 17, 1964. A glance at the program shows that of the ten major expositors on the program eight of them were graduates of Jesuit high schools.

MARQUETTE UNIVERSITY has announced plans to convert the LaSalle Hotel to a women's residence hall and to build a two-story addition to Walter Schroeder Hall for men.

Project cost for purchase and renovation of the hotel is estimated at \$1,710,000. The university expects to have it ready for the 1965 summer session. The eight-story building will house 413 coeds.

Completion of the Schroeder Hall addition for 160 men is scheduled for September, 1965. The hall, Marquette's newest, now houses 590 students. Cost of the addition is estimated at \$500,000.

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